

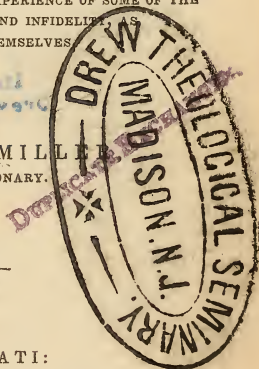
ORIGIN AND PROGRESS
OF
THE GERMAN MISSIONS
IN THE
METHODIST EPISCOPAL CHURCH,

INCLUDING

AN ACCOUNT OF THE CHRISTIAN EXPERIENCE OF SOME OF THE
CONVERTS FROM POPERY AND INFIDELITY, AS
FURNISHED BY THEMSELVES

BY

REV. ADAM MILLER
GERMAN MISSIONARY.



CINCINNATI:

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PREFACE.



IN arranging the materials for the present work, the author has done the best he could, for the limited time allowed him from his ministerial and other pressing engagements. Whether it should be favorably or unfavorably received by the Christian public, he will have the satisfaction of having discharged, what, after due reflection, he deemed a duty—that of snatching from oblivion some important facts calculated to strengthen the hands and encourage the hearts of the friends of missions.

When our German missions were commenced, we had but one solitary missionary in the field. Some of our brethren were in favor of giving up this small beginning; and concluded that our operations and success could be but very limited. Others, again, appeared to be confident that new fields of usefulness would open, and that the Lord of the harvest would convert and send forth men competent to the work. And such, to a wonderful extent, has been the result. Some of the very first German converts in Cincinnati, and other places, have become devoted and successful missionaries. Several ministers, too, who had previously been preaching in English, thought that a larger sphere of operations presented itself in

the German work, and entered accordingly. In this way the cause has been gradually increased; and, from present indications, we may safely say, we have but just entered on the threshold. Much, under the blessing of God, is destined yet to be accomplished.

It may indeed be thought out of the ordinary course, to publish a history of these missions at this early period of their existence. But when we look at the extraordinary work of grace which has been wrought, and at what remains to be done ere the thousands of our German population are brought under the influence of the Gospel of Christ, we deem it, as before remarked, our duty to give these accounts to the Christian public, in order to excite them to greater diligence and zeal in this glorious cause.

There are many persons who, although they have frequently read of German missions, in detached and scattered fragments, yet have very incorrect views of their general character and importance; and who frequently ask the question, "Can any thing be done, on an extensive scale, for the Roman Catholic and infidel Germans?" or, "Are many of them converted under the labors of our missionaries?" Such questions will be answered in the following pages.

That the blessing of the great Head of the Church may accompany the perusal of the following pages, is the author's sincere prayer.

ADAM MILLER.

Cincinnati, O., July, 1843.

CONTENTS.

PREFACE.....	Page 3
INTRODUCTION.....	7

CHAPTER I.

Observations on Germany.....	11
------------------------------	----

CHAPTER II.

Immigration of Germans to America	13
---	----

CHAPTER III.

Commencement of German missions	15
---------------------------------------	----

CHAPTER IV.

Progress of the work during the first year in Cincinnati.....	26
---	----

CHAPTER V.

Establishment of a German mission within the bounds of Columbus district, Ohio conference.....	31
--	----

CHAPTER VI.

Re-appointment of a missionary at Cincinnati, and commencement of the Christian Apologist.....	40
--	----

CHAPTER VII.

Rev. Peter Schmucker's first appointment to Cincinnati, 1838, and the establishment of the mission at Pittsburg.....	81
--	----

CHAPTER VIII.

Establishment of German missions in 1839—commencement of the German mission at Wheeling ...	86
---	----

CHAPTER IX.

State of the German mission in 1840.....Page 96

CHAPTER X.

New missions established in the year 1841118

CHAPTER XI.

State of the work in 1843.....131

CHAPTER XII.

Religious Experience.....135

CHAPTER XIII.

Otterbein and other Methodistic Germans-234

INTRODUCTION.

THE Methodist Episcopal Church has been decidedly missionary in her character and operations through every period of her history; and while it has been the constant aim of her ministers to obey the injunction of the Savior, "Go into all the world, and preach the Gospel to every creature," they have uniformly depended on the agency of the Holy Spirit for the accomplishment of their great object—the diffusion of "Scriptural holiness over these lands." Encouraged by the declaration of the great Head of the Church to his disciples, "Lo, I am with you always," these self-denying and holy men have gone to "distant, barbarous climes," to publish "glad tidings of great joy" to those who are "perishing for lack of knowledge." Many of her early missionaries, whose memories we should cherish with veneration, have, after successive years of industrious toil, and a noble sacrifice of the interests of this world, fallen at their posts; and are now reaping the reward of their labors in the Church triumphant. But notwithstanding this, the missionary spirit continues to live in our Church. The venerable M'Kendree, while, by an eye of faith, he viewed the prom-

ised rest, looked also on the marshaled host following in the rear, and exclaimed with his departing breath, "All is well."

It is to her missionary character that the Methodist Episcopal Church, under God, owes her widely extended, and still extending, influence. Her sphere of operation has not been confined within the borders of civilization. Some of her ministers have gone to proclaim the Gospel of the grace of God to the untutored Indian in his wigwam, and others to the shores of injured, insulted, and long neglected Africa, offering precisely the same Gospel to the sons of Ham.

While these missionaries were laboring in distant fields, supported by the prayers and contributions of their Christian friends at home, the Church, watching the openings of Providence, so as to be able to make farther advances into the territories of moral darkness, beheld the situation of the thousands of Germans who annually come to seek a home for themselves and their families in this land of freedom. She saw the hand of an all-wise Providence opening the way; and, following this opening, she sent her servants to preach to this people in their own native language, to invite them to come and partake of a full and free salvation by faith in the atonement of Christ. Numbers have already heard and obeyed the invitation; and, with humble joy, they now can testify that "Christ has power on earth to forgive sins;" and that they have "found redemption

in his blood, even the forgiveness of their sins.” Among those who have thus been brought to a saving knowledge of the truth, are numbers who were Roman Catholics; and instead of counting their beads, instead of paying a considerable part of their income to be saved from purgatory or to have their time therein shortened, instead of calling upon departed saints to pray for them, they now come directly to a throne of grace, in the name and through the merits of Jesus Christ; and in this, the only right way, find “peace, and righteousness, and joy in the Holy Ghost.”

In the following pages the opportunity is afforded to some of our German Methodists of testifying to their English brethren, who have taken such a deep interest in their welfare, that the Gospel of Christ to them has been “the power of God unto salvation.” The writer has often been delighted and edified in listening to the religious experience of our German brethren in love feast and class meeting; and he thinks that others would be equally delighted and edified to learn the “reason of the hope which is in them.”

ORIGIN AND PROGRESS
OF
THE GERMAN MISSIONS.

CHAPTER I.

OBSERVATIONS ON GERMANY.

IN a history of our German missions in this country, it may be proper, in the commencement, to say a few things in reference to Germany itself. It is situated in the heart of Europe, and includes a large territory of country, extending from the Baltic Sea to the Alps, and from the borders of Holland almost to the Turkish dominions. In this vast extent of country one common language is spoken, properly called the German. There is, however, a considerable difference of dialect in the different states, or provinces of Germany; and this difference is much greater than is generally found among the American or foreign English. This may be accounted for from the fact that the Germans, in their own country, have not contracted those migratory habits which characterize the people of this country—their civil regulations raising many barriers to their emigration from one part of the country to another.

Hence most of them are brought up in the immediate neighborhood in which they are born, and live to old age without so much as traveling beyond the borders of their own state. This is especially the case with the peasantry of Germany. Mechanics, however, generally travel to perfect themselves in their profession, yet uniformly retain the dialects of their respective provinces. Owing to these circumstances, the German language has become greatly corrupted among many of the uneducated class of community. Provincialisms have crept in, or have descended from the original Germans which prevailed before the language arrived at its present grammatical accuracy. The language of the pulpit, the bar, and the schools, however, is the same throughout all Germany; and continual efforts are made to introduce a uniformity into the language by instructing the youth at school in pure German. There is a great difference between the German and the Dutch languages. They are, in fact, two different and entirely distinct languages. The former is spoken in Germany, and the latter in Holland. This is a distinction not generally known in this country. All Germans, by most people, are called German or Dutch indiscriminately; while there is in reality as much difference between German and Dutch as between German and English.

CHAPTER II.

IMMIGRATION OF GERMANS TO
AMERICA.

THE tide of German immigration to America commenced with the early settlement of the New World, and continued with a gradual but small increase for a long time. Within a few years past, however, there has been an astonishing augmentation. Thousands on thousands have recently come to seek a home in our country. In 1842, the New York Sun reported the arrival of upward of fourteen thousand German immigrants at that port in the short space of a few months, and stated that nearly the whole of them without delay removed to the west in order to settle down on the lands purchased by them in the new states and territories. Numerous extracts might be made from public journals containing similar statements, but the above is sufficient to show the rapid influx of the Germans into our country.

It is very difficult to ascertain the precise number of Germans in the western states. Various and widely differing statements have been made, some undoubtedly too high, while others have fallen much below the real number. A man of extensive acquaintance with the history of the west, estimates the German inhabitants in Ohio alone, at four hundred thousand. This I am inclined to think is much too high. That the number is very great, however, is

known to all who have paid any attention to the subject. In some parts of Ohio, whole villages have sprung up within a few years, composed of an almost entire German population. Here they have their own schools, and the religious services are likewise all performed in their own language. By this means, in these places, as well as in densely populated German settlements, the language will be perpetuated to generations yet to come. The great majority of these immigrants are of the laboring class, whose well known traits of character are industry and economy; consequently, a large proportion of them are not only tillers, but actually owners of the soil. The oppression which they have endured in their fatherland, makes some of them the more sensible of the privileges they enjoy in this, their adopted country, and leads them more readily to appreciate the blessings of our free institutions. Others again will doubtless abuse their privileges and blessings. Multitudes of them, not having been permitted, as a general thing, to read the Scriptures, and to think for themselves in matters of religion, are enveloped in that thick darkness which always has been, and always will be, the result of the Papal system. Many of the Protestants are Christians only in name. The great truths of the Gospel have never been urged upon them. Numbers of the clergy in the old country are themselves strangers to the power of the Gospel, having been brought up to the ministry by the choice of

parents or guardians, as persons are brought up to the other professions, merely for the sake of emolument, while a Divine call to the ministry is lost sight of. "Like priests, like people," is an old adage, and is generally a true one. There are, however, evangelical Gospel ministers in Germany, who stand up against the darkness and corruptions that pervade the whole community; but these are comparatively "few and far between."

CHAPTER III.

COMMENCEMENT OF GERMAN MISSIONS.

SOMETIME before the work of preaching to the Germans in their own language was commenced by the Methodist Episcopal Church, the necessity and importance of it were seen and felt by some, who freely expressed their opinions on the subject. In the year 1835, when the Rev. Thos. A. Morris, now Bishop Morris, was editor of the *Western Christian Advocate*, a letter was addressed to him, under date of March 9th, 1835, in which some reference was made to the spiritual destitution of many of the Germans, and the importance of preaching to them in their own language. The writer of the letter, having had a knowledge of the German language from childhood, though by that time having forgotten a great part of it, declared his willingness to abandon some other

favorite studies, and devote himself wholly to the study of the German; and expressed a readiness to go to any field of German labor to which the Church might call him. In an article, referring to this letter, the editor makes the following remarks:

“The German immigrants are becoming numerous at several prominent points in the west, and will probably continue to increase for years to come. From their general habits of industry and simple modes of living, they will probably enjoy good health, and be a very fruitful race, and accumulate much wealth, in this land of peace and plenty. Most of them are said to be Papists either by profession or education. Those who belong to the Lutheran or other Protestant sects, finding little or no provision for their religious instructions here, except in English, which they do not understand much, and love less, are naturally led from the religion of their fathers, to seek places to worship among those speaking their own dialect. Many Christians feel concerned for the spiritual welfare of these strangers in a strange land, and ask the question, What can be done for the Germans among us? The plan too generally pursued does not appear to answer the purpose. The Protestants, who ought to be actively employed, by every suitable means, to bring these strangers and sojourners among us to the saving knowledge of the truth, seem to be too well content with standing off, complaining of ‘His Holiness, the Pope,’ for sending them over to

us, and trying to excite alarm by vociferating, 'Foreign conspiracy,' 'Inquisition,' 'Mother of harlots,' &c. And while all this well-meant, but fruitless outcry is going on, the Papists are laying a foundation deep and broad enough to secure and perpetuate a general influence over them and their children, by simply providing for them the means of religious worship (such as it is) in their own language. Who does not see, that in this they are wiser than their Protestant neighbors?

"But what can be done toward saving the German immigrant? On this subject our opinion has been for sometime made up, which we will venture to express in few words. We ought to go to work and aim to excel our 'Catholic neighbors' in every good work; but especially, we should supply the Germans with Bibles, tracts, Sunday schools, and a preached Gospel, in their own language. This would be a much more successful method of leading them from Popery to the saving knowledge of the truth, than that of newspaper war with the Jesuits.

"This subject, on which we have often reflected before, was called afresh recently by reading a letter from one of our young preachers of German descent, who thinks it his duty, for the present, to study English and German, rather than Latin and Greek. We approve his decision; for though it is highly commendable in our young ministers who can, to study the dead languages, the knowledge of English,

German, and French, promises much more immediate usefulness in our country."

From the above it will be seen, that this subject was viewed as one of great importance. But, at this time, the question, Where shall we get a suitable man to engage in this work? remained unanswered. The young man above referred to, for want of reading and practice in speaking, was not yet prepared; and no other one, in the west, was known of, as adequate to the task.

It may be proper here to observe, that at the conference in Cincinnati in the autumn of 1833, the subject of a mission to the Germans in Cincinnati was strongly talked of by the Book Agents, the Rev. Messrs. C. Holliday and J. F. Wright; and if a suitable man could then have been obtained, it is probable a commencement would have been made.

During the year 1835, Mr. Wm. Nast, now favorably known as the editor of the Christian Apologist, was converted to God, after having passed through a long struggle with unbelief, and many doubts and fears. The writer having been acquainted with him previous to his conversion, and learning his deep mental gloom and anxiety, while under the awakening influence of the Spirit of God, could but feel a deep interest in his welfare, and hope that the great Head of the Church would lead him in a way he had not known, and make him an instrument in his hands of much good to his countrymen. When his conversion took place, of course

those hopes were strengthened; and, blessed be God, since then have been fully realized.

Mr. Nast having had the advantages of a good university education in his own country, was, in the year of his conversion, licensed as a local preacher in our Church, and immediately commenced his ministerial work.

A short time before the session of the Ohio conference, which was held in Springfield, O., August 19th, 1835, a letter was published in the Western Christian Advocate, over the signature of John Glanville, of St. Louis county, Mo., of which the following is an extract:

“DEAR BROTHER MORRIS,—Your mentioning some weeks since the interest you felt in the spiritual welfare of the German immigrants in the west, and the letter you inserted over the initials of ‘A. M.,’ induce me to request you to use your influence to get some one or more preachers of that description transferred to this conference. We have vast numbers of Germans in this and some of the adjoining counties. Many of them are Protestants, and all are sheep without a shepherd. They cannot understand our preaching, nor do they like to attend our meetings; but any thing in German will call their attention. Could we have a German missionary here, I am satisfied good would be done among them.”

In reference to this letter, the editor made the following remarks:

“German missionaries are much needed, not

only in Missouri, but in Cincinnati and various other parts of the western country. The Germans desire something done; our people are willing, yea, anxious, to support such missions: our General Superintendents, we are sure, feel every disposition to act: God is willing to crown the effort with success; and now is the time to strike. We have waited long enough, too long, for Providence to do the work without any co-operation on the part of the Church. The only difficulty which appears to us, is in the obtaining men of the peculiar qualifications necessary for the work: they must not only possess deep piety, a sound understanding of the doctrines of the Gospel, and the spirit of sacrifice in common with their brethren, but must be able to speak the German language fluently. There are, doubtless, a few ministers of our order who can speak it with sufficient plainness to be understood; and if the work be only commenced in good earnest, the Lord will raise up young Germans to carry it on with success. Is it not, at least, our duty to make the effort? To this question thousands of pious hearts will respond an affirmative answer."

From the following pages the reader will learn that the above predictions were not fanciful speculations indulged in from a momentary impression; but that they were uttered as the result of mature reflection, and that they have literally been fulfilled.

At the Ohio conference of 1835, the Rev.

Wm. Nast came recommended from Mt. Vernon circuit, as a suitable person to be received into the itinerant connection, and was accordingly received, and, for the year, appointed missionary to the Germans of Cincinnati. This was the first regular appointment of the character alluded to our Church ever made. Brother Nast arrived at his post and commenced his labors about the middle of September. In his commencement he met with many discouragements, arising from various sources. It may be proper here to mention some of the difficulties with which he had to contend; and by which his want of success, to the extent that was anticipated by the friends of the enterprise, may be accounted for. They are noticed not only as historical facts; but also for the purpose of showing that commencements, apparently unsuccessful, in matters of religion, often prove eminently prosperous when we are fully brought to realize our own inefficiency, and consequently that we should not hastily abandon a good work because we do not meet with immediate great success.

Brother Nast, though a native German, had spent seven or eight years previous to his entering the ministry among the English. During a great part of this time, he was engaged as Professor of Ancient Languages in a college, and of course had very little occasion to use his native language. This want of practice, for so long a time, made it difficult for him in

the commencement of his work to preach in his mother tongue.

Moreover this was his first year in the ministry; and, as a matter of course, he lacked the experience which is so essential to ministerial success. The mentioning of this cannot be viewed as undervaluing the talents and zeal of our first German missionary; for all are aware that some of the qualifications requisite for the ministerial work can only be obtained by personal observations and forming an extensive acquaintance religiously with men and things.

There was also found to be great opposition to the undertaking amongst the Germans themselves. A spirit of persecution arose, which, had it not been for the excellent laws of our country that guaranty to all persons the privilege of worshiping God according to the dictates of their own conscience, would frequently have broken out in mob violence.

Amid all his discouragements, however, the missionary persevered with untiring diligence. He visited from house to house, as far as he could gain access to the people. And after laboring several months, under the embarrassments just enumerated, with others besides, he made a report to the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, from which we take the following extract:—

“I arrived at my post on the 15th of September. On taking a retrospective view of the first quarter of my probationary ministry, I

mourn and tremble, when I reflect on what I might and what I ought to have done. At the same time, I thank and praise my God, that though it seemed as if I had no liberty to speak as I ought to speak, yet his Spirit found way to some hearts. One young German rejoices in the pardon of his sins,* and five others are desirous to be taught the way of salvation. When I look at myself, I am cast down; but, blessed be God, I am not in despair. What should I fear, while power is given me to believe that I am engaged in the work of God. I have met with a most violent opposition from my countrymen. In the German paper printed in this city, I have been repeatedly attacked in the spirit of the most bitter contempt; but it had the good effect of drawing out a congregation. On Sabbath I have hitherto preached only in the evening, partly from the want of a meeting-house, and partly because I could not expect a congregation during the church hours of the other German ministers. But I made two appointments in the vicinity of Cincinnati, one in the house of a converted Catholic. My hearers there are a few Catholic families that have been searching the Scriptures for some time. I feel as if the Lord had prepared the way. For all these openings of a kind Providence, I desire to be thankful, and request the people of God in their prayers to remember the German mission at Cincinnati."

* This young man in a few years became a preacher, and has ever since been one of our most successful German missionaries.

Here we see the dawn of a glorious work among the Germans, which has gradually increased, until hundreds have already been made the subjects of the converting grace of God; and still the work is deepening and widening—spreading east, west, north and south; and the cry is heard in various directions, “Send us German missionaries.” Prejudice has been removed from the minds of many; and they are no longer satisfied with the outward forms of religion, but wish to enjoy it in all its life and power. Many who have been at ease in Zion, and who have had a name to live, while they were dead, have, through the preaching of our missionaries, been brought to an experimental knowledge of salvation. Among these are some who were brought up in the Roman Catholic Church, and others in the Lutheran and German Reformed Churches. Others, again, have come to us from the ranks of open infidelity, and even several from the Jews. Many of them have indeed been brought in at the eleventh hour, their gray hairs and trembling limbs telling, in language not to be misunderstood, that they had well nigh finished their earthly pilgrimage. They were brought to see themselves sinners, and sought and obtained the pardon of their sins. Several have already died in the triumphs of living faith, and have gone to reap their glorious reward in the “house not made with hands, eternal in the heavens.” Many heads of families have been converted, and, in some instances. whole house-

holds, including husband, wife and every child old enough to know good from evil. The writer is personally acquainted with a number of such families ; and he is rejoiced to state that in some cases, the husband, who was formerly dissipated and intemperate, disagreeable and abusive to his family, has now erected in his domestic circle the altar of devotion. All the members of the family live in harmony, and dwell in a quiet and peaceful habitation. Instead of contention and discord, the voice of prayer and the songs of praise are heard. A happy change, indeed ! Many will thank God in time and in eternity, that the Methodist Episcopal Church ever sent her missionaries among them.

From a small beginning in the latter end of the year 1835, this glorious work has gradually spread ; and now we have a missionary in nearly every principal town and city in the west, in which the German population is numerous. Having already referred to the origin of this work, we shall now notice its progress and extension up to the present time. And while we record, with gratitude to the great Head of the Church, the revivals of religion among the native Germans, we will also give an account of the personal experience of some of them, by which it will be seen that the effects of evangelical conversion are the same among all classes of men, however varied their language, education, habits and prejudices.

Of hundreds of Germans it may be said,

that they who were once not a people are now the people of the Lord. They have been led in a way which they knew not. The object of many of them in immigrating to America, was the accumulation of wealth—the laying up of treasures on earth; but now they have found the pearl of great price, and are endeavoring to “lay up treasures in heaven, where neither moth nor rust doth corrupt, nor thieves break through and steal.” And the language of their glad hearts is, “Bless the Lord, O my soul, and forget not all his benefits.”

CHAPTER IV.

PROGRESS OF THE WORK DURING THE FIRST YEAR IN CINCINNATI.

At the end of the second quarter, the missionary reported nine members received, and says, “These, together with five old members of the Church, who lend a helping hand, make up a good class. Though little has been done, none but the Lord could do it; and he who has commenced the good work is able to carry it on. We will thank him for what he has done, and trust him for what is to come; but if I should not succeed in winning my countrymen to Christ, I would beseech my brethren not to give up the German cause. The Germans, generally speaking, are not like those who hear the word, and anon, with joy receive it, but having no root in themselves endure but for a

while. They will not lay their hands to the Gospel plough until they have fully made up their minds." With this little band the missionary continued to labor; and some of those who at first made great opposition, now began to look on with indifference.

The number of members reported on the class-book at the close of the third quarter, was twelve. These, with their pastor, were looked on with disdain by their enemies; yet they were firm to their purpose, offering up their daily prayers for their countrymen. The General conference was in session at this time in Cincinnati. The Corresponding Secretary of the Missionary Society was in attendance as a delegate; and during his stay, he received the missionary's third quarterly report, to which he made the following preface, which was published in the *Western Christian Advocate*:

"Cincinnati, May 24, 1836.

"DEAR BROTHER,—Since my arrival in this city, I have received the following communication on the state of the German population in this country, containing also suggestions as to the best means of doing them good. The tide of immigration which is setting in so strongly from Germany to this country, makes it desirable that we should adopt some efficient means for their enlightenment and salvation. That there should be seven thousand German Roman Catholics in the city of Cincinnati, and three thousand Protestants, is a fact which should awaken the serious inquiry in every pious

mind, 'What shall I do for their spiritual benefit?'
N. BANGS."

In the report above referred to, the missionary, after mentioning the disinclination of many of the Germans to attend his public appointments, says, "Under such circumstances, my ministry has been almost wholly confined to visiting from house to house. Such a work requires a combination of strong faith, lively hope, and ardent love, with talent and experience, in each of which I feel myself very deficient. Notwithstanding this, the Lord has bestowed his blessing, which is more than all, upon my labor; and I have no doubt that if the Church continue to be 'zealously affected in this good thing,' of bringing wandering foreigners back to the Bishop and Shepherd of their souls, the Lord will show us, by greater manifestations of his power and glory, that our labor is not in vain. Since my arrival here last September, about twenty-three Germans have been brought under awakening influence; eight of them were Roman Catholics; about ten express a hope of heaven, and twelve have their names on the class paper. But it is as difficult to preserve, as to raise up a German branch of the Methodist Episcopal Church, as none of our doctrinal and devotional books, not even our Discipline, are to be found in the German language."

It will be seen from the above, that at the earliest period of our operations among the Germans, the necessity of some religious pub-

lications was seen and felt. And there can be no doubt but that much of the success which has attended our efforts, under the blessing of God, is attributable to the German publications that have since been issued from our own press.

The religious condition of the Germans is described, in the report above referred to, in the following language: "Gross darkness covers the minds of these immigrants, who are soon to be, in a most emphatic sense, bone of our bone, and flesh of our flesh. The majority of them are led captive by the Romish priests, and most of the Protestants are very far from believing to the saving of their souls. Pelagianism, and even simple Deism, has been imposed upon them under the name of Christianity, by the Rationalistic clergy of Germany. The most spiritual and comforting doctrines of our holy religion have been flattened into a mere system of outward morality, and have been embodied, as such, in catechisms and other school books; so that the poison pervades the whole system. About three successive generations have been brought up, not with the 'sincere milk' of the Gospel of the grace of God, but with the beggarly elements of human philosophy. The writings of the venerable reformers, as well as the old hymn books, which are calculated to diffuse abroad the life and power of religion, are nearly out of print. Indeed, the German divines seldom condescend to give to the famishing multitude popular treatises on theology. Religion is rarely presented

to the unlearned, other than as a dead skeleton in the form of a catechism. Under these circumstances, should not some effort be made by the press to prepare the way of German missionaries? The publication of a condensed view of the evidences of Christianity, and an introduction to the holy Scriptures, such as 'Watson's Conversations' and 'Fletcher's Appeal,' would doubtless produce a great revolution."

We shall see in the progress of this history, that the above suggestions were not vague and idle speculations; but that the hopes which were then entertained with regard to what might be done through the instrumentality of German publications, have since been realized to an encouraging extent.

Brother Nast continued his labors with unabating zeal to the close of the conference year; and while many refused to hear him in public, he hesitated not to go to their houses; and wherever he could find a few Germans together, he fearlessly proclaimed to them the unsearchable riches of Christ. No calumnies nor persecutions from his enemies could damp the ardor of his soul, for it burned with holy zeal for the salvation of his countrymen.

During the year, he also visited several points in the country some distance from the city, and preached to the German congregations wherever they could be collected. Those who are in the least acquainted with the character of the Germans, and especially the firmness of their

purpose in religious matters, be those matters right or wrong, will not be astonished to learn that it was an exceedingly difficult matter to introduce Methodism among them. It was something entirely new for Germans in this country to hear a Methodist minister preach; and in many instances, self-interested and malicious persons spared no pains to prejudice the minds of such as might otherwise have been open to conviction.

When all these things are taken into consideration, we may view the labors of the first year, as a triumph over prejudice, and as a preparation of the way for future success. We have reason to believe that many were awakened during the year, who never came under the notice of the missionary. We have, in fact, heard of some, who, having since become converted, say that they received their first serious impressions while standing at the door of the church, or outside the windows, fearing to go into the house while brother Nast was preaching.

CHAPTER V.

ESTABLISHMENT OF A GERMAN MISSION IN THE BOUNDS OF COLUMBUS DISTRICT, OHIO CONFERENCE.

IN the autumn of 1836, brother Nast was appointed missionary to the Germans within the bounds of the Columbus district, Ohio con-

ference. During this year, he traveled several hundred miles over a large extent of country, visiting the different German settlements within the bounds of his circuit, every five weeks. Though the number of conversions this year was not great, yet it was sufficiently large to encourage him to hope for the salvation of many of his countrymen. Some of the fruits of this year's labor remain shining lights unto this day. After having regularly laid out his work, he made the following report, which contains a list of his appointments:

“*Worthington, O., Jan. 10, 1837.*

“DEAR BRETHREN,—I have just returned from my second missionary round. Having been, through Divine mercy, saved from many seen and unseen dangers, and finding my prospects of doing good, far better than they were at Cincinnati, my heart is filled with gratitude. Though the difficulties with which I have to contend, are great and many, I hope to find verified the promise given to the Church of Philadelphia: ‘I know thy works; behold, I have set before thee an open door, and no man can shut it—for thou hast a little strength and hast kept my word and hast not denied my name.’ I find my hands often tied by the strong prejudices of the Lutheran Church against our name. But I have been comforted, on the other hand, by seeing, in several instances, Divine Providence open my way in a very remarkable manner. I found access to settlements where those that came with me

over the sea, and others with whom I was acquainted in the old country, live; and I hope the practical demonstration of what the grace of God effected in me, will, through the blessing of Heaven, not be lost upon their souls. Though, in some places, my countrymen are kept from attending my preaching, by the combined powers of superstition and infidelity, I can speak of a Savior's love and power on the road, around the fireside, and at the sick bed. My circuit is now formed. I travel in five weeks through an extent of nearly three hundred miles, and have about twenty-two preaching places. Making Columbus my first Sabbath appointment, I go through several German settlements to Basle, on the canal; from there to Thornville, where I spend the second Sabbath; then through Newark, Mt. Vernon, to Danville, my third Sabbath appointment; from Danville, I go through Loudonville, Mansfield, Gallion, to Bucyrus, where I preach the fourth Sabbath; then through Marion county, which is thickly settled with Germans, to a German settlement near Delaware, where I preach the fifth Sabbath; and return through Delaware and Worthington, to Columbus. Feeling painfully the need of help from Zion, I beg an interest in the prayers of the faithful, for the German mission.

“I remain yours in the bonds of the Gospel,
WILLIAM NAST.”

As we at this time had only one German missionary, and as Cincinnati was a very im-

portant point, the Germans there being very numerous, and constantly increasing by immigration, it was thought best, at the close of the year, to give up the Columbus mission for Cincinnati. Some of our brethren, indeed, went so far as to give the opinion, that as the Germans did not immediately embrace the Gospel truths which were delivered to them, it would be better to abandon the undertaking entirely. Brother Nast, however, at the close of the year, made a strong plea for the Germans, before the conference, of which the following is an extract. After some preliminaries, he said:

“As I am the only one that is expected to speak for the Germans, let me hope that my obscurity will not act as a prejudice against the cause I plead. Upon the most enlightened part of Germans, a mere system of morality, without *Gospel* principles and motives, has been imposed under the name of *rational* Christianity. Whilst some have gathered up a few of these moral truths, and mean to go to heaven by the merit of their works, the multitude is feeding upon the husks for swine. ‘The original rectitude and subsequent depravity of man, the incarnation and death of the Son of God for our redemption, a free justification by the grace of God, a regeneration of the whole man, consistent with universal holiness, enforced on the ground that we are not our own, but Christ’s; the supernatural succors of the Divine Spirit, and the commanding doctrines of

eternal judgment,' are things of which the vast majority of Germans have no conception. Being accustomed to look to their moral preachers for nothing more than a mere beating of the air, and having for a long time seen the clergy in Germany contradicting the Gospel rule by their lives and characters, they lost their confidence in the Christian ministry. In short, the German Church and nation needs as great a work of reformation as the Church of England did in the time of John Wesley. And unless his doctrine bursts in floods upon the German immigrants, enlightening, alarming and converting them by hundreds and thousands, and exerting such a reaction upon Germany that the pulpits, and colleges, and universities, and common schools will all feel it, there is reason to fear that the importation of German literature and German people, will exercise as demoralizing an influence upon the Americans as the French once exercised upon the Germans. These are not imaginary apprehensions, brethren. For the German immigrants, among whom there have been of late, many well educated and wealthy men, are about to hold yearly conventions, in order to perpetuate the German language and literature, German sentiments, manners and customs ; and if headed by some infidels, they will form themselves into a party strongly opposed to the religious observance of the Sabbath, and the benevolent institutions of this Gospel favored country.

“ Let me then come to a conclusion, by brief-

ly stating, that we might exercise a saving influence upon the Germans through the press, by publishing in the German language some of our doctrinal tracts, the Wesleyan Catechism, Fletcher's Appeal, some of Wesley's sermons, and, as soon as possible, a German Methodist periodical. As reasons for publishing the latter, I would only mention, that the Roman Catholics publish at present a German religious paper at Cincinnati, and that nearly all the political papers in the German language are filled with invectives against Christianity. As to the other works, they are absolutely needed, if the Germans are to be enlightened; for the sound religious literature of Germany consists of purely devotional books, of too large a size, and written mostly in a dry, scholastic, or mystical style; and I know of no German work treating of the evidences of Christianity, and the doctrines of the Bible, in a popular, interesting, and evangelical manner. That they would buy and read them, might be concluded from the fact, that I saw several small works, for instance, 'Merritt's Christian Manual', and 'Lorenzo Dow's Chain of Reasoning,' published by booksellers, though in a miserable translation. If private individuals undertake it for the sake of making money, how could the Church run any risk in doing it with an eye single to the glory of God, assisted by the patronage of perhaps a thousand German members within her pale, and by the agency of her itinerant preachers throughout the Union? The

spirited support of the traveling connection, in spreading either the paper or the other publications, would of course be indispensable to our success. And I hope, that if we would only attempt the work, we should meet with more support than we imagine. A few weeks ago I was requested, through the Christian Advocate and Journal, to give my post office address to a brother in South Carolina, who promises to communicate intelligence of advantage with regard to the German publications, which I proposed in my last report to the Corresponding Secretary of the Missionary Society. But it may be objected, will not the Albright Church provide for the wants of the Germans? I answer, they try to do it to some degree, but their resources in money and learning are limited; their arms cannot, at present, reach as far as ours; they are yet a small people, and principally confined to the country. Though it might be of great use to make them officially acquainted with our design, in order to invite their co-operation and patronage, prevent any feelings of jealousy, and convince them of our disinterested desire to lend them a helping hand in spreading the Gospel among the Germans. For I believe it would be highly desirable to bring their Church, which is a genuine scion of the Methodist Episcopal Church, into cordial fraternal relationship with ours.

“Asking your indulgence for obtruding so freely my views, and most respectfully submitting all to the disposal of the conference, with

the earnest prayer, that, if my suggestions are the work of my own mind, and not according to the mind and will of Divine Providence, the Lord would manifest his will to you; lest the Church should be involved in fruitless expense, and myself in the inestimable injury of my own soul."

The preceding remarks were published in the Western Christian Advocate, to which the following note was appended by brother Nast:

"Since my return from conference, I received a letter from the above-mentioned brother, Rev. J. B. Anthony, of the South Carolina conference, an extract of which I would beg the editors to insert here:

"I was much pleased when I saw your appointment to the German people in Ohio; for I knew that unless they were more spiritual than they are in the Carolinas, they much needed the instructions of a Methodist minister. My soul has long felt for the German population, for they have been a neglected people, though they enjoy the outward means of grace. I would be very sorry should the mission be discontinued. But to the matter immediately before us: When I saw your report in the Advocate last summer, respecting your field of labor, and your wish to publish some of our works in the German language, or to publish a German Methodist paper, I determined (though a poor Methodist traveling preacher) to give something for that purpose, if the work went on. I immediately made inquiry of two

other brethren of this conference, who speak the German language, and we agreed to give *ten dollars each*, to be disposed of as the publishers might think best. If, therefore, you, or another brother, should undertake to publish a German Methodist paper, we will give \$30; or if you determine to publish Methodist books, (which probably will be the best for the present,) we will take at least \$50 worth. I think if our brethren in the Baltimore and Philadelphia conferences would exert themselves a little, they might do a good deal toward publishing our books in the German tongue. Cincinnati, I suppose, should be the place where our publications should be made, so as to get them into the hands of the immigrants who are settling in the west. When I saw your appointment, I was very strongly moved to take a transfer to that conference. It is true, I can preach much better in the English language than in the German, yet I expected that I could be more useful there, by visiting them and speaking to them around the fire-side, in their mother tongue.'

"If all our traveling brethren that speak the German language, would volunteer to be German missionaries, we could, with the blessing of God, soon form German circuits."

As some suggestions were made by brother Nast in reference to German publications, a committee of three was appointed by the conference to take the matter into consideration, and report thereon. The committee reported

that it was not expedient to enter extensively into German publications at that time, but recommended the publication of the three numbers of the Wesleyan Catechism, our Articles of Faith, and the General Rules, which was accordingly soon afterward done.

CHAPTER VI.

RE-APPOINTMENT OF A MISSIONARY AT CINCINNATI, AND COMMENCEMENT OF THE CHRISTIAN APOLOGIST.

IN the autumn of 1837, brother Nast was re-appointed to Cincinnati. This year his labors were crowned with greater success than they had heretofore been; the prejudices against him were not so strong; his hearers gradually increased, and at the close of the year, a considerable number attended on his ministry: a Sabbath school, composed of German children, was also organized; and at the ensuing conference, he reported twenty-six members in society.

During this year, a proposition was made to raise funds for publishing a religious paper in the German language, which was subsequently carried into operation. As this publication has excited considerable attention, and as we have reason to believe that it has been productive of much good, it may not be uninteresting to notice its origin and progress.

The proposition for publishing this paper, was made by the Rev. Thomas Dunn, of the North Ohio conference, through the medium of the *Western Christian Advocate*. The following is the letter containing the proposition:

“*Waynesburg, O., Feb. 15, 1838.*

“I wish to remark, that there are a number of German families within the bounds of this circuit. Some individuals among them have embraced religion and joined our Church. While looking over the fields already ripe for the harvest among this numerous and interesting people, and reading some things in the *Advocate* on the subject, I have most ardently desired that some plan might be adopted to instruct them in the doctrines and discipline of the Methodist Episcopal Church. The commencement of this work, I believe, should be by publishing a *German Christian Advocate*, in connection with our Establishment at Cincinnati. It is well known that the Germans are scattered throughout our work in every direction. Such a paper, freighted with Gospel truth, extracted from our standard works, could be thrown among them in all parts of the country by our traveling preachers; and the simple fact of its coming to them in their own language, would induce them to read. Their minds would thereby be enlightened, their prejudices removed, and as many of them as cannot read English, would learn to understand it so as to be edified under our ministry. They would come out to hear us preach, and would be gathered into the

Church. Further, I am confident I could get a number of subscribers to such a paper in the bounds of this circuit. I will not lengthen out my broken remarks on this subject, but propose to be one of three hundred who will donate \$10 each, to aid in commencing such an enterprise. Who will respond? or, rather, who will not?
T. DUNN."

No sooner was this subject laid before our people, than a simultaneous waking up was visible. All who gave the undertaking a proper consideration, acknowledged its great importance. Two weeks after Mr. Dunn's proposition appeared, the following letter, containing additional reasons for the prosecution of the plan, was published through the same medium:

"Batavia, O., March 14, 1838.

"DEAR BRETHREN,—In the 46th number of the Advocate, I saw a letter from brother T. Dunn, in which he proposes to be one of three hundred, to pay ten dollars each, to commence the publication of a German Christian Advocate, in connection with the Western Christian Advocate, in Cincinnati. I would most heartily respond to this proposition; and for doing so, I have many reasons, some of which I will here name.

"First, it is a thing much to be desired by us, as a Church, that all who live among us and mingle in our society, should have a knowledge of our doctrines and disciplinary usages; and of these, by far the greater part of the German population of this country are entirely ignorant;

for what information they have about us, is principally from those who are our opposers, and who most shamefully misrepresent us: consequently the thousands of our German neighbors know as little about the doctrine of the Methodist Episcopal Church, as many of the untaught tribes of the forest. And when we consider the great number of Germans now filling up our cities and country (if the tide of German immigration should continue in regular ratio, for a few years to come, as it has for a few years past, in many places, one-third, if not more, of the population will be Germans; if I am correctly informed, it is about that now in the city of Cincinnati,) it will, from this view, be doubly important to introduce some plan of operation, in which we will most likely succeed, to diffuse among our neighbors that knowledge which *we* believe so highly important to man's happiness here, and his welfare hereafter. I would not, however, be understood to say, that the Germans who come to this country are all unenlightened, with regard to the all important doctrines of religion; for many of them are taught to read the Bible from childhood, and are taken through a regular course of religious instruction: but I do say, that a great majority of those even who have the name of Protestants, are in the dark with regard to the doctrine of salvation by faith, a present salvation from sin, regeneration, the witness of the Spirit, &c., as taught and believed by us. Now, while they, through the

German papers circulating through the country, hear us misrepresented, they will stand aloof from us, and our way to do them good will be closed up, in a great degree, while those prejudices are retained against us. Therefore, after viewing the attitude we are placed in to our German neighbors, and feeling a great desire that something might be done to correct wrong impressions, and to instruct them in our doctrine and economy, I can think of no plan that will be so likely to be successful as that of publishing a German paper, in which extracts from our standard works might be inserted; and in a few years, by devoting several columns to the work, the whole of Wesley's Sermons might be translated, and read by many of the Germans, who, without this method, never would read them; and who can estimate the good that might be done in this way? And suppose the Church should not realize much profit from this paper at first, as many, no doubt, will be ready to fear, is not the prospect of doing good to the souls of our fellow men, sufficient to rouse the zeal of the Church on this subject? We view this matter with great anxiety and solicitude, and we do hope that some of our aged and influential brethren will bring this subject properly before the Church. Much has been done to enlighten the Indians, the Africans, and indeed almost all heathens, in every land. This is as it should be, and much more should be done than has been done. But are not souls in our own vicinity perishing for

the lack of knowledge, equally as precious as those at a distance—and does not the future prosperity of our country much depend upon the course we pursue, in reference to the thousands immigrating from other countries? Will not, then, my brethren wake up to this subject? Will the proposition to raise three thousand dollars, be met by those who love the prosperity of Zion? While we plead for this, we feel that we are pleading the cause of precious and immortal souls. While writing these lines, I have a lively recollection of the time when the faithful minister of Jesus first explained to my dark mind a free and full salvation, though ten long years have rolled away since the time. I can assure you, that three thousand dollars are to me, an insignificant consideration, when held in competition with a blessed hope of immortality and eternal life. Let our brethren, then, traveling in German settlements, mention this subject to the people, and ascertain, as far as possible, the prospect of success in this contemplated enterprise, and let us so talk, and think, and pray about it, as finally to be brought to action. Finally, if the editors of the Western Christian Advocate will publish these remarks, and there be no *strong* opposition from the proper authorities of the Church, we may, in a subsequent communication, show other reasons why we so earnestly wish this enterprise to succeed.

“Yours, in the vineyard of the Lord,

“ADAM MILLER.”

To give the public a still better idea of the great importance of this publication, and of the real condition of numbers of our German population, it will be necessary to insert other letters, published in the Western Christian Advocate, immediately after the appearance of Mr. Dunn's proposition. It is cheering to reflect that the expectations expressed in them have, to so great an extent, been realized. The following is from brother Nast; in it will be found a report, from a German paper, of a dialogue, in which the author gives an account of his own religious experience, and then attempts to account for the sudden conversions among the Methodists.

“Cincinnati, March 19, 1838.

‘DEAR BRETHREN,—Allow me to say a few words upon brother Dunn's proposition, to publish a German Christian Advocate*—a project which will furnish the only antidote against the efforts of wicked and unreasonable men, to quench the last strivings of the Holy Spirit in the hearts of the misguided German immigrants. The picture of almost impenetrable darkness and reckless impiety, which is presented in the following extracts from the last number of the ‘Protestant,’ ought to nerve every lover of God and man, to hasten to save what portion of im-

* Before a name had been given to the contemplated German paper, it was, by general consent, called the German Advocate; but afterward it was changed to the Christian Apologist, which conveys in German the same idea as the English word Advocate. The phrase is the more proper, as the first defenders of the Christian faith were called Apologists, and their writings against Jews and heathens, apologies, i. e., defenses.

mortal souls may yet be saved, from the venom of the old serpent. There has been felt a great deal of apprehension and sympathy, with regard to the increasing influx of Roman Catholic immigrants; but how much blacker appears the cloud, when we see the majority of *Protestant* German immigrants, miserably captured by clerical pirates, who, under the flag of an orthodox Christian Church, lay in wait for unwary souls, to make them scoffers of salvation, and opposers to God! Who can be more like sheep without a shepherd, than the German immigrants? The one part, held in the iron grasp of superstition; the other, receiving the deadly draught of infidelity, from the hand of those who should administer to them the pure word of God: both parties operated upon by the unremitting influence of a weekly press, the more fatal, as there is none to contradict—no herald of salvation, no advocate of Bible religion, ‘no voice of wisdom crying in the streets, in the chief place of concourse, in the opening of the gates: How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?’ Shall, then, error alone open its wide mouth, and truth be dumb? For it is to be remembered, that the Lutheran Observer, to which the Protestant makes so loud and grave objections, on account of its Revival Department, is printed in the English language. Much might be said, why this paper is not published in German; and the reason, if told, would point out

our duty more clearly and forcibly. Now, will American Christians hail these immigrants as fellow citizens, and partakers of the same civil liberty, and yet leave them under the thralldom of spiritual ignorance and soul-destroying error? How much has the Church done, and is still doing, for a far less number of neglected Indians! How much money, how much labor has been bestowed, how many lives have been nobly sacrificed, to hold forth the word of life to their perishing souls? I am far from intimating, that too much has been felt and done for the small savage tribe in the lonely forest. But permit me to ask, why shall we feel less solicitude for the salvation of those, whom Providence has made our nearest neighbors; whose interests are linked closely with ours; with whom we daily converse, and to whom we can speak without an interpreter?

“But if we desire them to be partakers of our holy religion, what means, more adapted to the nature of the case and spirit of the age; what more powerful instrument against false doctrines; what speedier pioneer, to prepare the way of the Lord for traveling preachers, could we use, than the contemplated paper, exhibiting the doctrines and discipline of the Methodist Episcopal Church, by extracts from our standard works? It would be able to make its way through all opposition, to every region of country and every class of society. The effects which it might have upon the Roman Catholics as well as Protestants, in this coun-

try, and even upon Germany, are indeed incalculable. I am happy to say, that within a few days, two German, and two English brethren, gave me their names, to make part of the three hundred.

“How much for the better have the prospects of the German mission already changed! In answer to persevering prayer, a cloud of mercy is seen rising. The congregations are growing larger every Sabbath, and eighteen have been received into the Church since conference. Our Articles of Religion and General Rules, and Catechisms, are being printed, and excite much inquiry and interest. Another encouraging circumstance, is, that the Tract Society of our Church, at New York, has authorized me to translate such of our tracts as are best adapted for the German population, and to send them for publication to New York. Last Saturday and Sabbath, brother A. Miller labored with us at our two days’ meeting. We administered, the first time in the German language, the emblems of the dying love of Christ. Several of the communicants felt the love of God in a greater degree than they had ever before realized at a sacramental occasion. We also held the first German love feast; and the Head of the Church deigned to own and bless the little flock. Our English brethren, though not understanding our language, felt the Divine presence, and could not contain themselves. The Sabbath evening meeting was peculiarly interesting. Brother Hamline, constrained by

the love of Christ, approached the altar, at the close, and told his experience in English, which, notwithstanding the disadvantages arising from interpretation, was listened to with solemn attention.

“For the purpose of informing your readers respecting the misrepresentations, contained in the German Protestant of this city, the following is selected. Of the late revival at Dayton, the editor speaks in the following manner:

“‘Soon we shall see the promise fulfilled, “one flock and one Shepherd.” Methodists, Presbyterians, and Baptists, held, as we see from a letter of one of our correspondents at Dayton, meetings three times a day, since Christmas, in the different churches. The meetings lasted usually till midnight. Like the frantic priests and priestesses at Delphi, five preachers, one in the pulpit and four among the crowd, tried to keep up the excitement, by stamping, beating with the fist, hallooing, preaching and praying, of course, in different languages. What is most to be deplored, is, that even some spurious Lutheran and German Reformed preachers fell in with this mode of worship, and denied their faith, in order to open the floodgate of mysticism, with impunity, and not to remain behind these fanatics in making proselytes. This mysticism, which, like the plague, has taken hold of the inhabitants of the United States, and is still spreading, leads, under the cloak of religion, away from all religion, confounds the faith of the weak, and, in-

stead of convincing the understanding of the truth, and making the heart susceptible for its reception, excites only the animal man, and produces a desire after mere forms, without considering, that the form is nothing but the shell without a kernel. This propensity for forms and ceremonies, leads those Pseudo-Protestants more and more back to Roman Catholicism; for Roman Catholicism originated in the Talmud of the Jews, and borrowed from Judaism all its ceremonies. We shall then shortly see these nominal Protestants, who are filled with heathenish frenzy, Presbyterians, Methodists and Baptists, united with Roman Catholics and Jews, into one great flock, in order to build again the great tower of Babel, if the undertaking does not fail on account of the builders' madness.'

“Of his own religion he gives us a specimen in the following dialogue between a captain and a parson, respecting the other world:

“‘*C.* What a pity it is, Mr. Parson, that we know nothing of our state after death. Of what avail is all our knowledge, if we remain in the dark upon this point?

“‘*P.* It must not be dark, though we should not know the certainty of it. But do you think such knowledge would be a benefit to us?

“‘*C.* How do you mean?

“‘*P.* You, sir, are now captain.

“‘*C.* Yes, sir.

“‘*P.* If I now should tell you, as soon as

you open this room and go in, you will be major, what would you do?

“ ‘*C.* The answer is plain—I would go in.

“ ‘*P.* And if man knew that he would pass, immediately after death, into a better state of existence, what, do you think, would he do, if he met with any trouble or vexation?

“ ‘*C.* Um!—In all probability, he would blow out his brains.

“ ‘*P.* I think so, too. By far the greater part of mankind would leave their stations before their time. Judge, then, what dangerous gift God would have bestowed, if he had given us a certain knowledge upon this subject. He would have destroyed his own work.

“ ‘*C.* This is true. I will therefore not be major before the time.’

“There is also in the last number, a long article respecting the Methodists, which is full of historical as well as moral misrepresentations. He says, for instance, that Mr. Wesley and Mr. Whitefield were not ordained ministers, and therefore not permitted to preach in churches. To account for the wonderful effects which followed Mr. Wesley’s preaching, he says, ‘that he commenced his experiments of conversion, with criminals in prison, and with the rabble in public places of amusement—describing the natural corruption of man in the blackest colors, and then suddenly raising up again the minds, tortured by fear and anguish, through the offering and praising of the alone saving merit of Christ, which man can appro-

priate to himself, without any merit or act of his own, by mere faith. How great such an excitement must be, especially if produced in a criminal, who has lost the full and right use of his intellect, and to whom, of all his feelings, none other than that of guilt and death remaineth, is easily imagined. As one that is near drowning, catches at a straw, in hope of being saved, so the criminal, tormented by the fear of approaching death, and the consciousness of his crimes, trembling at the fate which might befall him after death, catches at every word of comfort; but in the disorder of his body and mind, every thing that affects him, either powerfully or beneficially, produces spasmodic convulsions, sighing and groaning. And it is this observation, which led Wesley and Whitefield to the enthusiastic belief of a sudden conversion, under sighing, groaning, and convulsion, of a sudden consciousness of a moral change in man—of a descent of the Holy Ghost upon the enlightened or convicted—of an intimate communion of God, with those who are able to produce such effects by their discourses, and of an especial presence of God at their sermons.’

WM. NAST.”

The foregoing letter presents a fair specimen of the weapons with which Methodism was assailed by its enemies among the Germans, at its commencement. Without a periodical in their own language, it was impossible to reply to those false statements, or to correct the erroneous impressions that were made upon the

minds of the simple inquirers after truth. Those, then, who advocated the publication of a German religious paper, advocated the cause of God, and the salvation of souls. This paper, as the reader is already aware, was speedily commenced, and it has now arrived at its fifth volume; and no one, viewing the extensive good which it has been the means of accomplishing, can, for a moment, regret that he aided in its establishment.

Relative to this contemplated publication, the editor of the Pittsburg Conference Journal spoke as follows:

“We perceive by the Western Christian Advocate, that the brethren at the Western Book Concern, are making a vigorous effort to commence a German Methodist paper, to be called the German Christian Advocate. There is no doubt such a paper is much needed, and if established, will do immense good. Several German papers are published in this country, professedly religious, but it is to be regretted, that some of these are more favorable to infidelity than Christianity; such, in particular, is the character of one published in Cincinnati, if we may judge from the extracts which we have seen from its columns. The Methodist Episcopal Church has an able and devoted missionary at work among the German population in Cincinnati and vicinity. He is a man of more than ordinary literary acquirements, and withal a native German. Cincinnati is, on this account, as well as on others, the very place for

a German paper. Let our brethren there go on—no doubt they will succeed; and we shall be much disappointed, if they do not receive considerable encouragement from Pennsylvania. We are acquainted with a number of German Methodists in this state, who would think it a great privilege to help on with so good a work. Some of them are subscribers to our paper, and we will give them the plan which has been adopted to establish the German Christian Advocate, that they may come forward in behalf of their destitute brethren, with a liberal hand; and to some of those who are not subscribers, but who, we are sure, will not be backward in this good work, we will take occasion to send a copy this week.

“The plan is this, to raise \$3,000, by \$10 subscriptions. This will require three hundred subscribers, and this amount will be required to start the paper fairly, as the number of subscribers, who take the paper, will of course, be small at first. There is no doubt three hundred will be found willing to give this amount to so good an object, and some even more than this. We will, very cheerfully, transmit the names of any who are willing to become subscribers, if it be more convenient to send in their names to us, than to Wright and Swormstedt, Cincinnati. Let us see what can be done.”

In the Western Christian Advocate, the annexed letter was published, with the following additional remarks, by the editor: “Brother

Nathaniel Callender, of the Pittsburg conference, who also speaks German, highly recommends the proposed paper; and he informs us, that the late Bishop Emory took a very active part in promoting the spiritual interests of our German brethren, and had some plans of great importance, in a state of considerable maturity in reference to the matter; but his sudden death prevented their development. It remains with those who are yet spared, to plan and act for the benefit of our race."

" *Sharon circuit, Pittsburg conference, }
March 21, 1838. }*

"The noble scheme, proposed by a brother, T. Dunn, in your paper of March 9th, ought by no means to be lost sight of; even whilst other *noble* plans for doing good are in progress. I do sincerely hope his call will be responded to in the west, as 'Theophilus' is answered in the east, and the three hundred contributors of \$10 each, be forthcoming. A German Christian Advocate will help our cause much—much. In my labors amongst the Germans, I have often felt the want of some such assistant. *Tracts, books, &c.*, in the German language, ought, by all means, to be issued from our press. And, perhaps, it would be well to establish a *German* press exclusively. I wish I could subscribe three hundred times ten dollars: you should have my name for the whole amount called for. Come, brethren, whilst our *German* friends are helping us, in reference to the *English* population, let

us cheerfully reciprocate their kindness, by meeting, at least, the present small demand for three hundred subscribers of \$10 each; especially let German descendants now take hold. I am ready with my \$10, as soon as you say, send it on, &c. J. K. MILLER."

In the same religious journal, the following letter was also published:

"DEAR BRETHREN,—I am very much delighted to see a proposition to publish a German Christian Advocate. Nothing in all our country is more needed. It seems to me, that if the means were properly applied, it would not be long until the holy fire would be scattered from Dan even to Beersheba, and all the different dialects would soon be employed in the propagation of light and knowledge. Let me say, through you, to the western world, that we have, in the providence of God, foreigners thrown among us—many German foreigners, who are to be our future neighbors, and to marry with our children, and to take hold on the helm of our government, and to bear a part in steering our political ship. But many of these want the information necessary to all these purposes. Now, my dear friends, it remains no longer a question, whether it is our duty to afford the means. Their present relation to us and God himself, require that they should have it, and it is our duty to send help. I was delighted with the proposition to publish a German Christian Advocate, and wish you to consider me a subscriber of ten dollars,

to meet the proposition, for that purpose. This I conceive to be an enterprise of the first importance, and do, through your paper, most earnestly and respectfully request the preachers on their circuits, and all the people, to take this matter into consideration, and let us fill up the amount proposed, by the first of June next; so that the work may be commenced immediately. The interests of both worlds require it. Let Zion rise and shake herself, and put on her beautiful garments, and gird on the whole armor of God; for the day is fast approaching when there will be a mighty battle fought between infidelity and Christianity, between light and darkness, Christ and Belial. There ought to be no neutrals, there will be none, when all the professing world are weighed in the balance. O, how many thousand Antinomian professors now sleep in carnal security, and dream of heaven with all its untold and immortal pleasures, that will hear the eternal Judge say, in that day, ‘Depart, depart, ye cursed, ye covetous, lovers of money more than of God, and the salvation of souls!’ Awake, slumbering professor, and come up to our help on this occasion. Send your names to the Agents of the Book Concern, as subscribers to the enterprise proposed, to enlighten your German brethren. Take them by the hand, and say, ‘Be thou fed and clothed with the bread of life, and the garments of righteousness, and thou shalt hear, if thou art faithful until death, “Come thou blessed of my Father, enter into

eternal life.”’ God bless the world, and save saints and sinners, is my prayer.

“J. B. FINLEY.”

In a subsequent number of the *Western Christian Advocate*, the editors introduce other letters, and an editorial notice, as follows: “The German paper appears to receive weekly, new and increased attention. At our request, brother Nast has translated, for our columns, the following letters, which will show that God is raising a number of Germans to take hold of this noble enterprise. We have reason to believe that the paper will be the means of enlisting and uniting the services of a large number of native Germans, who will be extensively useful to their countrymen in America, and will also materially benefit Germany. Below, also, we give the notice of the *Christian Advocate and Journal*, which we present to our readers as another strong testimony in favor of the new paper.

“*Wheeling, Va., April 26, 1838.*

“DEAR SIR,—Several communications from you, which appeared in the religious papers of the Methodist Episcopal Church, respecting your labors, and the lively interest which you manifested for the salvation of our German countrymen, excited a desire in me to open a correspondence with you, having no opportunity, at present, to make your personal acquaintance.

“I have resided about eighteen months in the United States. My native country is the

kingdom of Hanover. Why I was induced to leave my fatherland, a loving mother and affectionate friends, and go to a strange land, I begin now to understand. I see in it the finger of God. It was his inscrutable providence which inspired me with this thought, and helped me to execute it. No earthly riches had the Lord destined for me. No, something infinitely more valuable—the salvation of my soul. The infinite grace of our Lord opened my eyes, under the preaching of Methodist ministers, to see the bottomless abyss, at the edge of which I unconsciously stood; and this mercy pointed out the way and the means by which I should escape the wrath to come—faith in the Lamb!

“The conviction that thousands of my German countrymen are in the same danger of hastening to their everlasting ruin, blinded and led astray by false teachers and guides, induces me to give up my present mercantile business, and to devote my life and faculties to the Lord, and to my German brethren. In a few days I shall leave this place for Meadville, in order to prepare myself for this holy calling, for which I pray the Lord to give me a pure heart and strength from above.

“For a long time the German people and the German heart have been neglected and misapprehended in this country; but I rejoice that our American brethren begin to feel more the claims of the German population, and that their salvation is now an object of lively interest with

them. To the intended German Christian Advocate, I wish all success, and I will cheerfully contribute to it, by my pen, according to my ability. Only through such means can the eyes of our German brethren be opened, and their prejudices against Methodism removed. May the Lord bless this undertaking, and may many Germans' hearts be added, through your labors, to the flock of the Lord!

“Respectfully, yours,

“C. H. DOERING.”

“DEAR BRETHREN,—Your ‘German Christian Advocate’ will be of more value to the cause of truth, and to the Methodist Episcopal Church, than mine, or any mind on earth, can estimate. I make haste to send you my name, and ten dollar subscription. I feel an indescribable joy at this movement. I expect, in a few weeks, to see this new star shine in our moral heavens, beside our own Western Christian Advocate.

“Yours, sincerely, A. W. ELLIOTT.”

The Christian Advocate and Journal says, “It appears from the Western Christian Advocate, that our brethren of the west are making noble efforts to establish a religious paper in the city of Cincinnati, to be entitled the German Christian Advocate. A number of liberal contributions are already pledged for the support of such a paper. We were highly pleased with this project when we first saw it announced, and intended to notice it; but the temporary absence of the senior editor, and the subsequent

failure of the Western Christian Advocate to reach our table as usual, have occasioned a delay of such notice.

“ We are happy to learn that the enterprise is likely to be sustained. There is more depending upon having a well-conducted religious paper in German, liberally sustained, in this country, than strikes the mind at first thought. Vast numbers are immigrating every year to this country, with whom intercourse can be had only through the medium of the German language. There are about thirty thousand in this city. But the great tide of this description of population is setting in at the west. Large agricultural districts are filling up with them. When we consider that they are broken off from their religious affiliations, and, with feelings eminently inclined to venerate the institutions of religion, they have a taste for perusing religious works in their own language, there is no calculating the amount of good that may be done among them, by furnishing them with a well-conducted religious periodical, before they shall be brought under the control of some other influence. Occupying for several years past, a position on the great western thoroughfare, where we were almost constantly presented with ocular evidence of the multitudes of this class emigrating to the west, we have been deeply impressed with the importance of establishing missions among them, and otherwise laboring for their spiritual benefit. We have ascertained, however, that it is difficult to procure

suitable missionaries to supply this field—and the prospect on this score is limited. It is also difficult to instruct them by means of books and tracts, as there are so few of the right kind printed in their language. True, an arrangement has been entered into for publishing a few tracts in German, with a view of doing something toward meeting this demand. But what are these among so many? It strikes us that a suitable periodical is the very thing that is needed—*the desideratum*. It was a happy thought; and we most sincerely hope that the project will be liberally sustained, so that the paper may have an extensive *gratuitous* circulation, which, we doubt not, will result in great good.”

In a still later number of the Western Christian Advocate, the editors, in introducing another letter, give the following cheering intelligence: “We continue to receive encouragement toward this noble project. Our STANDARD WORKS are already commenced, both in reference to Germany and America. Our Articles, General Rules, and Three Catechisms, are already published; and some copies have been sent to Germany. Watson’s Institutes, Tracts, Discipline, &c., will soon follow. The Methodist Episcopal Church will not be negligent in her official authorities, to do the great work proposed by individual enterprise. Germany MUST have the advantages of the Methodist doctrines, and she WILL have them before long,

God favoring the attempt. Read the following letter from our beloved brother Drake, of the Mississippi conference:

“ ‘*Washington, Miss., May 4, 1838.*

“ ‘BROTHERS ELLIOTT AND HAMLINE,—I have noticed the proposition in the *Western Christian Advocate*, to publish a religious journal in the German language. I am pleased, exceedingly delighted with the suggestion. To the Germans we owe much. But for the zeal and intrepidity of Luther and his associates, we might all have been the slaves of Rome to this day. The idea of having our standard theology circulated in the heart of Germany, is a bright vision to me. What may not God work by its means? That there should be brought into our Church, at this time, and in Cincinnati, a man so well qualified to conduct such an enterprise, as I presume brother Nast is, appears to me a most evident opening of Providence. I sincerely hope the Book Committee of the Western Concern, will assume the responsibility of issuing the paper, so soon as the requisite sum is subscribed. I have only seen a few brethren since the proposition came under my notice, and with a very little effort, I send you nine names, subscribers of ten dollars each, to meet the proposition of brother Dunn. I am at a loss to know how to send you the money, as our currency would be of little use to you. So soon as the paper is commenced, you may consider me as responsible

for the whole ; and call on me by draft or otherwise.

“ ‘ Yours, very affectionately,

“ ‘ B. M. DRAKE.’ ”

Subsequently, the two following letters appeared in the *Western Christian Advocate* :

“ *Zanesville, O., Aug. 14, 1838.*

“ DEAR BRETHREN,—Permit me to say a few words in behalf of the contemplated German Christian Advocate. I feel, with brother Winans of the south, deeply afflicted in spirit, to think that an enterprise so glorious, and calculated to do good through all time, and bring glory to God for ever, should languish as this appears to do. O, tell it not west of the Rocky mountains—publish it not in the streets of Monrovia, that only \$1500 have been pledged in six months, to permanently establish a religious newspaper for the benefit of the tens of thousands of the children of Germany among us.

“ This was the first thought that occupied my mind when I awoke this morning ; and before I arose, my thoughts mounted fancy’s wings, and traveled from this to the Scioto, and down that valley to Portsmouth ; thence down the Ohio, sweeping the whole country for miles north, till I arrived at the mouth of the Little Miami ; then up this river and its tributary streams, till I got among the fine cattle farms in the plains ; thence through the Mad River country, then crossed over to the great Miami, thence down this rich valley to the mouth. This done, I had traveled over as good, if not

the best body of land the sun ever shone on. Scattered over the above country, I know hundreds who could give ten dollars to start this paper, if their hearts were so disposed, and not feel it. Among them, there are many descended from the German stock, and have become rich in this land of plenty.

“Brethren, I call on you in the name of God, whose stewards you are, not to close your eyes this night, until you bow before your Maker, and pray for the Germans, and about this paper, for twenty-five minutes; then I shall know what you will do. God knows, and you know, that you have been making money rapidly for a few years. Just think of it for one minute—from four to six dollars per hundred for pork and beef, and every thing in proportion. You have built houses and barns, and bought more farms at from ten to forty dollars per acre, and will you not pay ten dollars? Your heavenly Father can take it off your doctor’s bill, or add it to the price of a horse; but you are not actuated by motives so sordid. You willingly pay five or six dollars for a bushel of cloverseed. Why? Because you expect thirty, sixty, or an hundred-fold. Give, O, give your ten dollars to start the German Christian Advocate, in Cincinnati; then look at the increase, through time; then cross over Jordan, and behold the golden harvest, waving and shouting on the eternal plains of glory. Come, fathers and brethren, wake up, pray over this matter, and work while it is called day, and you will

have your reward in time and eternity. You and I will soon die; then who will inherit what we have? Let us do as the venerable Mr. Wesley advised—get all you can in a proper way—save all you can, then give all you can. O that the Lord may dispose all our hearts to do his will, and then receive us to glory, for Christ's sake. Amen.

“I am your unworthy brother in Christ,

“WM. SIMMONS.”

“*Tarlton, Pickaway county, O.,* }
Nov. 23, 1838. }

“MESSRS. WRIGHT AND SWORMSTEDT,—I was very glad when our Church determined to publish a German religious periodical. In this enterprise she should have embarked long since; for it may be, through her negligence many souls will be lost for whom Christ died. Through the medium of the press, she has it in her power to send them the bread of life, and the waters of salvation; and, thank God, she is resolved to exercise this ability, and forthwith furnish them with the means of grace, by using of which they may grow wise unto salvation. Now, beloved brethren, if all your agents would but take a deep interest in the prosperity of the Apologist, and without delay present its claims to the German public, your subscription list would soon increase from tens to hundreds, and from hundreds to thousands. Can we do unto others as we would they should do unto us, and not solicit our German neighbors to take the Apologist? Surely we

cannot. I have presented the prospectus to a number of Germans, and have succeeded in obtaining four subscribers; and believe, when the paper is published, so that they can see its size, and read its contents, many more will subscribe. May Heaven bless the enterprise, and save the Germans of North America and of the world.

“I remain yours, respectfully,

“JAMES BOYD AUSTIN.”

After the importance of this publication had been presented in so strong a light, and considerable progress had been made in the collection of funds, the question arose, Have the Agents at Cincinnati, the right to commence it without authority from the General conference? In order to decide this, the Book Committee at Cincinnati, recommended that the Rev. J. F. Wright should attend a meeting of the Bishops at New York, which he accordingly did. He laid the whole matter before them, and solicited their advice. They unanimously recommended the commencement of the publication, as will be seen from the following remarks of the editors of the Western Christian Advocate:

“We are happy to learn that the Bishops, at their recent meeting at New York, unanimously recommended the Agents at Cincinnati, to commence the publication of a paper in the German language, provided this could be done without loss to the Book Concern. We have heretofore presented the claims of this publication, without being able to state definitely that

the official authorities of the Church would fully enter into the proposed plan. We are now happy to learn, that all, east and west, north and south, cordially, indeed zealously, encourage this undertaking. In order to give confidence to the publishers, considering the fewness of subscribers, and the losses unavoidably arising from scattered and distant ones, it will be necessary to make up the bonus of three thousand dollars, a part of which only is subscribed. Let those, therefore, who favor this noble project, send in their names as donors, for the purpose of making up this sum. A prospectus, both in German and English, will be prepared and circulated without delay; and no time will be lost by those concerned here, to hasten the commencement of the German paper."

It was now resolved that the Agents at Cincinnati should proceed with the publication, as soon as the necessary arrangements could be made. The first number made its appearance about the first of January, 1839. The amount required, had not been entirely made up; and in order to urge its claims more forcibly upon the Christian public, a committee was appointed to prepare an address to the members and ministers of the Methodist Episcopal Church.

The address is inserted in this work on account of the valuable information it contains in reference to the German population of this country.

"No human mind, as we apprehend, can

invent weightier or purer motives to benevolent action, than those which have pressed a number of Christian philanthropists into the service of this 'Christian Apologist.' We despair of presenting the enterprise in a light as clear and impressive as truth demands. Could we do it, we are sure that every Christian who might pause and survey it, would intensely desire to do something for the Apologist at this juncture.

"The *importance* of this paper to the Germans, has not, we believe, been disputed. This paper may be considered our German '*missionary bishop*,' (borrowing a phrase from our Protestant Episcopal neighbors.) It is to travel over the whole land, to teach and warn, and by the blessing of God, to convert and build up. It is to visit several thousand families weekly, and discourse to men, women, and children—to good and bad, pious and profane, on the subjects of sin—death—and the judgment; and above all, to tell about Jesus, the new birth, sanctification, and the felicity and glory of the saved. You have often heard by the Western Christian Advocate, what a reading people these Germans are, and how much this voiceless, yet persuasive missionary will be likely to accomplish, if we can but furnish it for its journeys, and keep it in the itinerant field, ceaselessly pressing along our highways and river courses; never tiring, never sleeping, never checked by cold, sleet, or snow; and with a sort of ubiquity, pouring forth its

pathetic strains in a thousand cabins, at one and the same moment.

“If you will yield to the Apologist these important functions, (and surely you will,) you cannot view its publication of secondary importance; or should you, permit us to urge on your attention the following facts:

“There are *hundreds of thousands* of Germans now among us. In this great valley they are become a large proportion of the inhabitants. You may say of them as the Roman said of the early Christians, ‘Every place is full of them.’ We deem it safe to assume, that there are more Germans in the Mississippi valley than there are Indians beyond the Rocky mountains; indeed, we may say, there are more *Catholic, neologistic, and skeptical* Germans in this great west, than there are heathens in the whole Pacific territory of the United States. Between the abused privileges and religious states of these and those, we leave you to seek resemblances and differences, as the Bible warrants. The office of judging requires no skillful casuistry, or infallible prudence; inasmuch as the Bible teaches us that, ‘to whom much is given, of him much will be required.’ Now, bethink you with what zeal the Church is commissioning messengers to pass over the deserts, and scale the mountains of the remote west, to reach some eighty thousand Indians who know not God. In that good work, gold and silver are offered almost with-

out measure, and the whole land urges forward the enterprise.

“And by what rule do we leave our country and sail all the way by Cape Horn and the Pacific islands; or traverse the almost interminable deserts for six long months, to preach Jesus in the valley of the Multnomah, and meanwhile refuse to open our hearts and our purses to relieve the sufferers of our own household. In the former work, shall we value no labor, nor peril, nor expense; while in the latter, fear and avarice dry up the fountains, or check the current of our charities? Shall we urge the ministers of Jesus abroad, in the face of toils and hazards of all sorts, and equip them with thirty thousand a year, (which we heartily approve,) and then refuse one-tenth of that sum to bring moral relief to thousands of strangers, who lie in our bosoms, so close to us that we may feel the very beatings of their hearts? It is a fact, brethren, that *a tithe* of the funds contributed for the salvation of eighty thousand Indians abroad, will sustain this *messenger* of Gospel tidings, among *eighty thousand* persons who stand at our thresholds, and daily commune with us and with our children.

“We rejoice to see scores of missionaries sent to Oregon, and to Liberia, and to South America. We would rejoice to see scores started, *this year*, to China, to Palestine, and to ten other places which we might name, and ‘thirty thousand dollars’ demanded for each of them, till a million were called for in the name

of the bleeding Lamb. And then we should not fear but that the holy sympathies awakened by this call, would be all-sufficient to add, if need were, ten thousand dollars more, to purify our own dwellings, and to preserve from deterioration and death, the energies of our own Church and country. For how could those charities which would flow *abroad* so freely and liberally, become stinted and scanty when needed at *home*.

“Some have dreaded, to be sure, lest this home effort should so absorb the sympathies and resources of the Church, as to leave little for missions abroad. But how greatly they erred. While two thousand dollars were being contributed last year, for the ‘Christian Apologist,’ fears were excited in many minds, lest the general contributions of the Ohio conference should fall short of former precedents. Was this the result? The Lord, who loveth a cheerful giver, was with his people, and for heathens abroad so moved their hearts, (which had been overflowing with sympathy for the Germans, till charity had become vehement and needed vent,) that they laid *eleven thousand dollars* upon the altar, an offering of a sweet smelling savor.

“The circumstances of each case are such, that if we labor and contribute for foreigners, much more should we feel bound to do it for denizens, and for such as will soon be fellow citizens. Self-preservation, which is the ‘first law of *nature*,’ as well as charity, which is the

first law of grace, binds us to the latter. If crude and contaminating elements *are* perpetually intermixing with the proper constituents of the Church and the state, and borrow no refinement nor purity from the intimate contact, they will gradually *impart* their nature to the bodies civil and ecclesiastical. And it is perilous on our part to suffer such a process. What will follow in due time? The very fountains which refreshed the distant regions of Africa, and South America, and Oregon, will themselves at length become corrupt; and if they flow at all, will send forth to the nations, not healing, but poisonous waters.

“And mark this interesting fact: Immigration from Europe, and especially from Germany, ceases not, but increases constantly. Floods of life, and mind, and moral energy, are setting in upon us. A paragraph from a religious paper just fell under our observation, which, like many similar notices, admonishes us. It reads as follows:

“*German Emigrants.*—A letter from Bremen, dated September 26, to a house in St. Louis, says: “Fifteen vessels are up at this port for New Orleans, with about 2000 emigrants, nearly all of whom you may expect at St. Louis; the majority of them are respectable and wealthy.””

“This fleet of vessels, then, bears to our shores more persons than constitute some of the tribes to which we furnish missions at the expense of thousands. Thus, while our In-

dian population is diminishing, and perishing by tribes, our immigrants are multiplying rapidly. With *those*, the tide ebbs—with *these*, it flows. Those are in the autumn of their national existence, seared and fast fading away; these, blooming and aspiring like vernal plants, come among us to renew their youth, and put forth new-born energies in a land which effectually solicits the avarice, ambition, and all the earthly tempers of their hearts, by unfolding to them the prospect of acquisition and indulgence.”

“Now while we occupy the field which is every year diminishing, shall we neglect that which is so rapidly enlarging? Shall we employ our energies to sow the seed of life on soils, which time is wasting and threatens to devour, yet refuse to cultivate a region which, by the current of years, gains constant accretions? Look forward half a century. Then the descendants of the red man will be like the leaves of the forest, when winter has finished the desolations of autumn, and the savage eye beholds no foliage, and the savage foot presses upon the snows. The works of the Church will indeed remain; for if not on earth, yet in heaven some of these sons of the wilderness will be jewels in the diadem of Jesus. But we can scarcely expect, judging from the past and the present, that the Indians in successive generations are to form a part of the *militant* Church. Not so with the Germans. Their conversion may be desired not only for them-

selves, but for Zion's sake in all climes and ages. There is strength in German character which must inevitably give it influence. Their mental aptitudes—their habits of secular diligence and carefulness, should enlist concern, as well as partial admiration. In their moral and religious states, even where the influence of early culture has been sinister, there is power, if nothing more—there is virtue in the *proper*, if not in a moral sense. Doubtless they will hereafter bear much sway in constituting the authorities which control this land—in molding the nation's mind—in fashioning its morals—and in making up the sum total of its weal or its woe. Let them become a leaven of malice, and unless saved by Omnipotence, the Church and nation are undone. Let them become a leaven of holiness, then *liberty*, and *science*, and heaven-born *religion*, may concert their holy and everlasting jubilee. Germany is sparing us more elements of moral good or evil, than any other nation of any continent can furnish us, whether it be for peace or war. What shall we render for this *kindness*? Let us receive her gifts; but let us make them, by reflex agency, subserve her own moral and spiritual regeneration. This we hope to do. This, with God's aid, we are now preparing to accomplish.

“It may be queried, if for the Germans there can be any hope? It may be judged, that, like Chorazin and the cities of Gennesaret, a ‘woe’ has irrevocably gone out against them.

We have other demonstrations. They are not reprobates, either from inveterate moral obduracy, or from judicial blindness and necessity. In their habits of thought and sentiment they are proven not to be invincible to the power of Gospel truth. Indeed, their condition is in some respects peculiarly encouraging. Those of the present generation may almost be considered as not *personally* derelict from piety and orthodoxy. They rather *inherit* the liberalism with which they are contaminated. We may assume in their favor more than this. Neither they nor their ancestors, either Catholic or Protestant, have ever enjoyed the opportunity to test the power of religion as inculcated by Wesley, and by his sons in the Gospel. This should not be forgotten. All that which has been done for England and the United States, and which has resulted in such magnificent moral revolutions as to provoke the reluctant admiration of a Southey, and of thousands like him, is yet to be wrought for neglected Germany.

“There is this exception. For a few months past, a solitary German missionary, anointed for the office as unexpectedly as David was elected to the throne, has preached Jesus to the Germans. Since the last sitting of the Ohio conference, another has joined him. What are the fruits? To go no farther, we have a class of some thirty excellent members in Cincinnati, another of thirty-five members in Pittsburgh, another of eighteen or more in Wheeling,

with prospects bright as unclouded sunrise still opening upon us. No mission of our Church can, in equal circumstances, display so rich a harvest. Compare it with any of our foreign missions, and you will perceive and acknowledge this to be the fact. One short visit of brother N. to Pittsburg, has resulted in an addition to the Church of twenty-five souls. An exhorter, who started from this city a few days since, reached Wheeling in his travels; and beginning to speak the word of life with no sanguine expectations, the power of God came down, and blessed, indeed, were the consequences.

“But another thing is needed to extend the sphere, and multiply the fruits of these prolific Gospel labors. It is the support and circulation of our German periodical.

“The ‘Apologist’ is abroad. The ‘New Year’ gave it birth, and ere this, it has probably been cast a foundling at your thresholds. We beseech you, brethren, receive it—nurture it to maturity, that it may be employed, through a long and useful life, as an instrument of mercy to open the eyes of the blind, and proclaim liberty to a multitude of captives. Brethren, can we appeal in vain for your aid to consummate an enterprise so noble, so hopeful, so every way desirable? You ask, ‘What is to be done?’ Much—very much. You must in part contribute the very element to sustain the being which you gave it. By your beneficence it began to breathe, and move, and *speak*. By

your paternal watchfulness it must be cherished in its infancy, till it can, without your fostering, look to its own concerns. You have done a noble part, and so much the greater pity that all your toil should go for nought—that your works should begin to go to ruin while not yet finished. We deprecate the shame. You have laid out thousands to construct a strong *foundation*, which now stands to be gazed on by the world. Desert not the enterprise. Add a few hundreds more. Half a thousand will complete the sum originally contemplated, without which our plans are all deranged, and our charities all periled. Thus do we find fresh motives, arising from circumstances, to rouse our energies in this good work.

“We appeal to you, then, for five or six hundred dollars, to make up the three thousand. Furthermore, we want every possible effort to be made, by every minister and every member, to obtain subscribers *for* the Apologist. The crisis has come at last. We must now briefly *sacrifice* all, or *save all* by a little added labor and benevolence. Shall we not, then, bestir ourselves? To think of a retreat from ground so nobly won, so advantageous to the occupants, so fortified and strengthened by past diligence, gives us the heart-ache. We would rather build the rising walls with the sword (of the Spirit) in one hand, and the trowel in the other. Rather than fail, we are resolved to make some sacrifices. Help us, we entreat you, in this labor of love and mercy. Do not

fear that regard for *this*, will divert the sympathies of Zion from other enterprises. It is meet that our charities should be varied—that they should flow in many channels, and be dispersed abroad. Like the student of nature who would frequent her whole immensity—who searches ocean, earth, and heaven, converting the whole creation into a volume of rich instruction, not content until he has scanned each page and line ; so the Christian philanthropist, with busy, prying charity, should fix his eye, and fasten his warm affections on every interest of humanity, of every age and clime—of time and of eternity. The benevolence of a Christian cannot, like that of Jesus, glow and spread as do the splendors of the sun ; still it may be far-reaching and diversified. Christian charity emanates from God ; and to the streams, as to the Fountain, belongs appropriate perfection. To *this* pertains *infinity*, whose incident is, unceasing, boundless affluence ; to *that*, the grace of limited, but *various* beneficence. *This* is a sun of blazing fires, lighting up immensity, and binding worlds and systems in secure and blissful concord ; *that*, is His mellowed beams, reflecting rainbow charms, whose grace depends on no single hue, but on a rich variety of shades, and on the perfect harmony with which the colors blend.

L. L. HAMLINE,

WM. H. RAPER.

“ *Cincinnati*, Jan. 4, 1839.”

Having taken up much more space than was at first intended, in giving an account of the

commencement and progress of the Christian Apologist, we will proceed in regular order to notice the German missions, as they were established from time to time, in the different conferences.

CHAPTER VII.

REV. PETER SCHMUCKER'S FIRST APPOINTMENT TO CINCINNATI, 1838, AND THE ESTABLISHMENT OF THE MISSION AT PITTSBURG.

IN the autumn of 1838, brother Schmucker, formerly a successful and experienced minister in the Lutheran Church, was appointed missionary to Cincinnati, and brother Nast editor of the Christian Apologist. Brother Schmucker labored there two years, with great success. At the close of the first year, he reported eighty members in society; and at the close of the second, one hundred; and, but for the removal of many of the members, the number would have been considerably greater.

During the fall, brother Nast, by the invitation of some of the stationed preachers, visited Pittsburg, and after preaching to the Germans several weeks, formed a society of thirty members. The following report, published in the Pittsburg Conference Journal, "gives an interesting account," says the editor of the Western

Christian Advocate, "of the fruits of his visit to Pittsburg."

"Pittsburg, Oct. 23, 1838.

"BROTHER HUNTER,—I cannot leave this city without addressing, through your paper, a few lines to my beloved English brethren. I had been invited by your worthy preachers to pay a missionary visit to my German countrymen in this city. I followed the Macedonian cry, and would most devoutly acknowledge the goodness of Almighty God, whose providence brought me here, and whose gracious help was afforded, to effect what my brethren in the ministry entreated the Lord so effectually for, even to feed the little flock of German sheep who sought shelter in your fold during the last summer. I found them about ten in number, mostly males—husbands without their wives. Their number has increased to thirty-five, so that we could form two classes. Several of the wives have been baptized into one spirit with their husbands; about fifteen in all, have experienced religion during my stay. I could not preach to large congregations, as we had no means of making the appointment generally known among the German public. But as many as came to hear the word of life, were made to feel that God was present. Several told me they would join as soon as the society would get a regular preacher. The people are truly craving the sincere milk of the Gospel; no where have I found it so easy to preach. I labored a whole year at Cincinnati for twenty-

four members. I trust the work will go on, and prove like the leaven which a woman took and mixed with three measures of meal. Several of the members immediately entered upon the right spirit of the work—they went home, not only to pray for themselves, but to pray with and for their friends and neighbors. 'To give you some instances—I staid all night with a family, where the husband was a member, but had not a clear witness of his acceptance with God. 'The Lord met us at the family altar in the morning. 'The brother went then to his work, but returned in a short time, sighing and heavy laden—he said he could not work—he wanted to pray more. We called in his wife. The Lord visited us in power; and whilst he was blessed, his wife began to cry for mercy, and has also, since that time, experienced religion. I visited another family, of which only the father was a member of the German class. He was seeking religion. I prayed with the family: the mother became first affected, then her son, then her son-in-law, then his wife, and even a Roman Catholic girl, who lived in the family, fell under conviction. The whole family joined the Church, and some experienced religion. The son-in-law told us, in love feast, that he never before had offered up one prayer, or felt uneasy concerning his future state; he promises to become as stout a champion in the good cause, as he was reckless before. I cannot describe the affecting scenes which I witnessed. But let me relate one

more. A brother who was very zealous, although opposed by his wife, had a meeting appointed in his house. I preached on the third and fourth verses of the fifth chapter of Matthew, and opened the door of the Church. His wife was the first that literally rushed forward, seized my hand, confessed herself a great sinner, and told the congregation, with a flood of tears, how wickedly she had opposed her husband, and how patiently he took it: he would not cease to pray for her. She experienced religion the following morning, and will, no doubt, be a helpmate to her precious husband. They are an excellent couple, living by faith in the Son of God, who has given himself for them. In love feast, she sat in the middle of the congregation, and when she rose to give her testimony, she could not content herself to stay where she was, but came out, walked up the aisle to the pulpit, and then turning and facing the congregation, she told, in language that would have melted the hardest heart, what the Lord Jesus had done for her poor soul.

“My dear brethren, the Germans whilst unconverted, turn an entirely deaf ear to religion, but when they hear the voice of the Son of God, and find him to be the good Shepherd, they become, generally, dead to the world, and make religion their all-absorbing theme. Thanks be to the good Lord, the friend of sinners, that he has put it in the hearts of the Pittsburg Methodists to feel for their German brethren, and to provide a missionary for them.

Divine Providence, which is ever waiting to prosper every good desire and resolution, has met you in this matter, and provided a man, to whose instrumentality some of them ascribe their awakening. Go on, my dear brethren—be not weary in cultivating every inch of Immanuel's ground, and be sure that the German population will yield a crop that will make you rejoice through all eternity.

“I would also tender my sincere thanks to the brethren for their kindness, and the interest they manifested in behalf of our great and good enterprise—I mean the Apologist. Had I time, I would say much upon this subject. Please take a copy of this paper, if you wish to communicate the blessings of Methodism to our German fellow citizens, and brethren in the Lord! They will, in all probability, pay you the money at the end of the year, and perhaps, thank you in heaven for it.

“Five years ago, I left Pittsburg with nothing but blackness and darkness before me—I went away weeping, and said, on the point of despair, Though he slay me, yet will I trust in him. Blessed be God, the Son of righteousness rose upon my hopeless soul with healing in his wings. I returned to preach that Jesus will not pass by any, else he would have passed by me. Truly, those that go weeping, bearing precious seed, shall surely return with joy, bringing their sheaves with them. The Lord keep us faithful to the end!

“Yours, in the Gospel, WM. NAST.”

Brother Nast's duties, as editor, calling him to Cincinnati, he soon had to leave the little flock; and the Rev. J. M. Hartman, who was a fruit of the Wesleyan mission, in Germany, was appointed to take charge of them. He labored here for two years. At the close of the first year, he reported one hundred members. There was, however, a falling off, in the second year, which was caused, partly, by a man of strange and enthusiastic character, who succeeded in getting some of the members to follow him. In this place, our brethren have labored under great embarrassments, for want of a suitable house of worship; and the prospects of this mission have been rather discouraging for the last few years. The arrival of Rev. C. Doering, however, during the past year, has been beneficial. His labors have been blessed; and he now reports that the prospects are more encouraging.

At the close of the year 1838, we had, as the reader will have observed, two missions, supplied with preachers.

CHAPTER VIII.

ESTABLISHMENT OF GERMAN MISSIONS IN 1839—COMMENCEMENT OF THE GERMAN MISSION AT WHEELING.

IN January, of this year, John Swahlen, who was converted during the first year of brother Nast's labors in Cincinnati, was sent out, as an

exhorter, and also as an obtainer of subscribers for the Christian Apologist. When he arrived at Wheeling, he found the Germans hungry for the bread of life, and immediately commenced exhorting them to seek the Lord. The word took effect at once, and soon a society of twenty-six members was formed. The following extract from a letter to brother Nast, shows how he commenced his labors :

“*Wheeling, Dec. 26, 1838.*

“DEAR BROTHER,—Last Saturday evening I arrived here, and was kindly received by the brethren, both German and English. An appointment was immediately given out for Sabbath afternoon and evening. For Monday I appointed a class meeting, and invited all that were in earnest to save their souls. After class meeting, I read the General Rules, and gave an invitation to join the Church. Twelve came forward, and gave me their hands. Christmas morning, at six o'clock, I held a prayer meeting—at ten and three o'clock, I tried to exhort them from the word of God. The Lord was with me—four joined, and a woman cried aloud for mercy. In the afternoon, God worked again to my astonishment. Several were convicted, and cried aloud. Some professors were stirred up to seek for more of the love of God. One was brought into the liberty of the children of God. Pray for us. It is the work of the Lord. The brethren think I should stay here till the river opens. I do not feel as if I could do any thing myself; yet I believe that

God makes use of instruments. Last night we again had meeting, and three were converted. To-morrow morning, at six o'clock, we will have prayer meeting. Remember us earnestly at a throne of grace.

“Your sincere brother in Christ,

“JOHN SWAHLEN.”

Brother Swahlen returned to Cincinnati, reported his success, was licensed to preach, and sent back to Wheeling as a missionary. After laboring eighteen months, he reported eighty-three members in society, and the erection of a new meeting-house, 40 feet by 40, and two stories high. This was the first German Methodist Episcopal church ever built on earth. This mission has been, in a good degree, prosperous ever since its commencement, and has undoubtedly been the means of much good to the German population of that place. It now numbers one hundred and two members.

Monroe Mission.—This mission was established by the Pittsburg conference, in the year 1839. After a great many souls were awakened and converted to God, through the instrumentality of brother Swahlen, and brother Riemenschneider, from Wheeling, then a local preacher, Rev. C. C. Best, of the Erie conference, an American German, was appointed to take charge of it; with an aged brother, by the name of Tuescher, a local preacher, as his assistant. This mission then embraced what is now called Marietta mission; and its territory was seventy miles in length, and forty

in breadth, and was one of the roughest parts of the state of Ohio. At the close of the first year the missionary reported, in society, one hundred and sixty-five members, of whom one hundred and fifteen fell the next year into the Marietta mission. In July, 1840, brother J. Dancker, formerly a Lutheran preacher, was appointed to the Monroe mission, properly so called. He labored there two years with great success, receiving one hundred and three members into the society, in spite of the violent opposition and persecution of a Lutheran preacher, who spread among his people many falsehoods concerning the Methodists. Once he abused brother Dancker from the pulpit in such a manner, that his elder became curious to see and hear so bad a man. He accordingly went to the house where brother Dancker was preaching, and stood outside to hear the sermon; the result of which was, the conviction and conversion of himself and his eldest son. Many such instances might be related. Brother Dancker mentions, also, in his last report from that mission, an interesting circumstance, in the following words: "There was one appointment on my circuit, where I had preached for two years every four weeks; but I saw no fruit at all of my labor. I appointed a two days' meeting, to bid them farewell. Sermons, exhortations and prayers followed each other, but all seemed in vain. On Sabbath evening I gave them the last invitation to the mourners' bench, but none came. With a deep sigh, I

committed the souls of the people to God, and spoke the benediction. After the benediction, we sang a few verses in conclusion; during which, five persons fell on their knees, and cried for mercy: four of them were converted the same evening. We then held on, and the work of God spread in this neighborhood." In July, 1842, brother H. Bahrenburg, a spiritual son of brother Dancker, was appointed to this flourishing mission. He also labored with success, and the society numbers now two hundred members. They have built a large house of worship.

German Mission within the bounds of Cincinnati and Lebanon district, Ohio conference.—This mission was established in 1839, and A. Miller was appointed missionary. Soon after he arrived, he received a letter from Bishop Soule, who has ever taken a deep interest in these missions, in which he definitely pointed out his field of labor. The following are the closing remarks of the Bishop's letter: "It is very desirable that you should obtain a knowledge of any German settlements in the vicinity of the above named places, and visit them as time and opportunity will permit; and while we would not neglect the American Germans, foreigners should be considered as having a paramount claim to our missionary labors. In all your missionary visitations, you will take a deep interest in obtaining patronage for the 'Apologist,' and in circulating the German hymn book, and such tracts as are published in

the German language. And may the grace of our Lord Jesus Christ abide with you always, and through your instrumentality, abound to the salvation of the people you are appointed to serve."

During this year, the missionary visited the Scioto country, and other points; and at the ensuing conference, reported favorably to the establishment of several new missions. His report is as follows:

"Zanesville, O., October 1, 1840.

"DEAR BRETHREN,—In performing my duties as your missionary for the past year, I have visited the different German settlements within the bounds of the Cincinnati and Lebanon districts; and have also, according to the instructions of Bishop Soule, attended all the quarterly meetings of the mission in Cincinnati; besides visiting, in the course of the year, the Germans in different parts of Ohio, distributing religious tracts, &c., and preaching to them where congregations could be collected. The appointment of a missionary to this field was an experiment; and the efforts of your missionary have not been so generally successful as may have been anticipated by the friends of missions; yet it is a matter of rejoicing, that the efforts made, by the blessing of God, have not been altogether unsuccessful. Many, it is believed, have been brought to serious reflection, while a few have been happily converted to God, and are now living stones in the spiritual temple. There is also good reason to hope

that the tracts, our Articles of Faith, and the General Rules of our Discipline, which have been distributed, will be as seed sown on good ground. The Christian Apologist has also been extensively distributed, and in this way many who heretofore have been ignorant of our doctrines and usages, have been enlightened and instructed; and whether they all receive the truth, and practice upon it, or not, we have the satisfaction of knowing that we have endeavored to place it within their reach.

“It was also expected of your missionary that he should make observations, and report in reference to the prospect of our future operations among the Germans in those regions. So far as observation and inquiry have been made, we see no reason for discouragement. However, we cannot expect that all the Germans to whom we preach will immediately embrace our doctrine, and conform to our usages. They all have been educated in their own country to believe in some system or form of religion, and will cleave, with a tenacity peculiar to themselves, to their respective creeds; and nothing but the force of truth, under the influence of the Divine Spirit, will induce them to change their opinions, and to embrace the doctrine of a present salvation by faith, and the witness of the Spirit, as taught by our Church. The question, however, whether something can be done toward the conversion of Germans who have immigrated to this country, is no longer problematical; the hundreds that have already

been converted in different parts, through the labors of our missionaries, give full proof that much may be done in this interesting field. But here, as in all our operations, a proper method should be observed. And your missionary would beg leave to suggest, with deference and submission, the impracticability of assigning to any one man as extensive a field of labor as that which he occupied in the past year, especially where the greater part of the Germans are native Americans, and can understand the English language. We believe that the foreigners who have left the homes of their youth, and have come to seek a permanent residence in our far-famed land of liberty, should be the especial object of our sympathy: to this class our attention should be first directed. Among them our efforts, so far, have been most successful; and in reference to them we may say truly, 'The harvest is great.' We find this industrious class of our population by thousands in the west: not only in the populous cities, but in the fertile valleys—on the sterile hills, and through the dreary marshes; all struggling hard for the things of this life. It is estimated that their number in the United States is already 1,500,000, and that their annual increase, by immigration, is from thirty to forty thousand. Many of them are like sheep without a shepherd; their condition demands the sympathy, prayers, and benevolent exertions of a Christian community. And is it not high time that the most efficient means should

be in progress for their moral elevation and spiritual improvement? One of the strongest bonds that holds the different parts of our country together, is the religion of the Gospel; and one of the brightest ornaments of our Church is her zeal in spreading the Gospel among the poor and the destitute. And your missionary, after a survey of the interesting field spread before us, cannot too strongly recommend to this conference the importance of occupying this field, as far as our means will admit of our doing so. We are aware that various objections will present themselves to any extended exertions in behalf of the Germans. The most important of all is, the scarcity of funds to support missionaries among them until they are able to support the Gospel among themselves. But we believe that the benevolence and zeal of the Church will cause this objection to vanish like the morning cloud, and like the early dew; and that if this subject were properly brought before our friends, and a call was made for the support of the Gospel among these strangers that have come among us, there would be many willing hearts and liberal hands to aid in this important work.

“In Cincinnati the work is going on gloriously, and will not be abandoned. In Germantown we have a small society, (eight in number, now attached to one of the English classes, led by a man who speaks both languages,) waiting with anxiety to know if they shall have a preacher the ensuing year. At Dayton, and

its vicinity, we believe there is an important opening. At Portsmouth, and along the mouth of the Scioto River, including Piketon and West Union, a missionary might be profitably employed. Also, in Louisville, Ky., 'the field is ripe unto harvest,' and many wait with anxiety to see the arrival of a missionary. Finally, the door is now opened before us, and the indications of Providence all appear favorable. It now remains for us, as a Church, to say whether this field shall be cultivated, until it shall be as 'the garden of the Lord;' or whether it shall remain a moral waste, and scores and hundreds be lost for ever, when we, with but small exertion, might be the means of their salvation. The good work has commenced among the Germans, and could our brethren, who have manifested an interest in their behalf, hear and understand the language of gratitude and praise that flows from their lips, in their class and love feast meetings, they would all say, so far as the instrumentality of the Church is concerned, the work shall go on. May it spread and deepen and widen, until thousands of the Germans shall have come to the knowledge of the truth! is the devout prayer of your servant in the Gospel of Christ,

“ADAM MILLER.”

In accordance with the suggestions in the above report, several new missions were established at this conference; a German mission district was also formed, and Adam Miller

was appointed superintendent of the German missions in the Ohio conference.

German Missions in the State of Indiana.
—In the spring of 1839, a society was formed in Lawrenceburg, principally by the labors of brother Nast, who frequently visited the place. During the ensuing summer, J. M. Hofer, one of the first converts of the Cincinnati mission, removed to Lawrenceburg, and acted in the capacity of class-leader and exhorter, and a short time afterward was licensed to preach. In the fall of this year, an appropriation was made for the support of a mission within the bounds of the Indiana conference, and Rev. J. Kisling, an American German, and local preacher in the English Church, was appointed missionary, who traveled extensively through the southeastern part of the state, but did not accomplish much in forming societies the first year. The second year, however, was more prosperous. Brother Kisling, having been re-appointed, formed a number of societies, and a regular circuit.

CHAPTER IX.

STATE OF THE GERMAN MISSIONS IN 1840.

WE have already seen the work gradually spreading; and it is cheering to reflect, that as the door was opened, a new supply of help was furnished by the Lord of the harvest. At the

latter part of this year, we had nine regular missionaries in the field, besides an editor of a religious paper. Brother Schmucker closed his two years' labor in Cincinnati, in the fall of this year. During his labors in this mission, he preached frequently in the market house, and did much in visiting the Germans from house to house, and distributing Bibles, Testaments and tracts, among the destitute. He also made a practice of visiting the steamboats at the river, distributing many tracts among the German boatmen. The touching incidents contained in the following articles, written by him for the Western Christian Advocate, show that his labors were not in vain.

“DEAR BRETHREN,—Will you be so kind as to let me speak a few words, through your columns, to the friends of religious tracts and tract societies. I have been engaged in the distribution of religious tracts for many years, and always looked upon this way of doing good as bread cast upon the water; some I found in this life, and some I expect to find in heaven. I have distributed about one thousand or twelve hundred tracts in the city of Cincinnati, on the streets, in houses, and on steamboats. I have been refused by some—their reasons I do not wish to make public; but they were polite refusals, such as need not cause ill feelings at all. By nearly all, the tracts were thankfully received, and I had interesting religious conversation with many, such as, I think, we shall recollect, when we get home to our

Father's house. On steamboats, too, I have met with most kind receptions, even by some of the boat captains. On one boat, the captain of which could speak the German language, nearly all the hands were Germans, and could read; I gave them all tracts and religious periodicals. They took their hats and caps off, and thanked me, and asked me not to forget them; but on their return from New Orleans to visit them again—and said they had not heard a sermon in their language in three years. They told me, without asking them, they were all Protestants. I told them, in the words of the poet, in the sailor's song, 'My German friends, "You are far from God, and far from home;" but you have souls, try to save them.' When I mentioned *home*, a young man went away in tears. Now, friends of Jesus, what shall we do? Ought we not to put Bibles and tracts in their hands, to direct them in the way, to comfort them in their sickness and affliction? Can we love Jesus, and not love poor souls bought by his blood? No matter how vile, miserable, wretched and degraded sin may have made them, they have blood-bought souls; and this consideration alone, is enough to make us concerned for them, and by all means in our power, endeavor to save them from their sins, and the awful consequences of sin. But some will say, 'If we put Bibles and tracts in their hands, they will not read them—perhaps throw them away.' This is taking a discouraging view of the case. Some

will not read them, but others will, which may be the means of their conversion to God, as in the following instance:

“Some years ago, when traveling on one of the highways to the west, I met a number of German families, and gave each a religious tract, that would receive it; but, to my astonishment, when looking back, I saw some of them throw them away. Five or six years afterward, I happened to be in a prayer meeting, which was led by a young German; after the meeting was over, he came to me, and said, ‘Brother, I know your face, but don’t know your name. Are you not the man that met a number of Germans on their way to the west, near Cumberland, and gave each one a tract? Now, I bless God that I ever saw you, and that you gave me a tract; for I was taken sick, and in my sickness had nothing to read but that tract you gave me, which I read again and again. God made it the means of my conversion; and, glory to God! I now have a hope that reaches beyond the grave.’ Friends of Bible and tract societies, I think our success, at least in part, depends on ourselves. If our motive be pure, our hearts filled with the love of Jesus, we shall find an open door, and do some good. P. SCHMUCKER.”

“*Cincinnati, Ohio, June 1, 1840.*”

“DEAR BRETHREN,—My chief object in writing is, to say a few words on the subject of religious tracts. Some very remarkable instances have come under my notice, of their

having been instrumental in the awakening and conversion of souls. A few cases I wish to relate, for the encouragement of the Tract Society, and all friends of tracts; but especially of those that are engaged in their distribution.

“Some years ago, I called at a public house in North Carolina, to stay over night. The landlord was a rich planter, and owned many slaves; a gentleman in appearance, but a deist in principle. He asked me many questions; but as I could not hold a controversy with him in the English language, I handed him a tract, ‘*Salvation by Grace.*’ He read in it till I retired to bed, and was reading in the morning when I left him. He invited me to stay for breakfast, which I did, and would have nothing for his bill but the tract. Several years elapsed, when I called at the same house again, in company with two other clergymen. The same gentleman came out, invited me into the house, then took me by the hand, led me into a separate apartment, showed me the tract, and, accompanied with many tears, related his conversion to me, which he dated from the evening I gave him the tract. He was then a member of the Church. Next morning we prayed together, and parted to meet again in heaven.

“Some years ago, I called at the house of a gentleman in Virginia, to get some refreshment. His son came into the room, and told me his father was very sick, and wanted to see me. I went into the room where he lay, and he said to me, ‘I am very sick, and I want you to pray

with me.' I told him I could not pray in English very well. 'Well,' said he, 'pray as well as you can.' I read the twenty-third Psalm, and sung a hymn from his common prayer-book, and then prayed for him. I then handed him a tract, I think, on '*Death and Judgment*.' While he was reading, I could see the tear gather in his eye. The lady came into the room, and told me I ought not to have given him the tract, as he was too weak. She left the room, I thought, dissatisfied. I committed him to the Lord, and left him. A few years after, I called at a public house, in a village not far off, to stay all night; and asked the landlady whether there was preaching, as the church was lighted up. She told me, 'No; but we have a society meeting, and I should be glad of your company.' We went, and there I heard the same man relate his conversion. He said, 'A Dutch preacher gave me a tract, when lying on a bed of affliction, some years ago, which powerfully awakened me. I began to pray, and promised God if he would spare my life once more, I would serve him. He heard and answered my petition, and converted my poor sin-sick soul.' Here he gave vent to his feelings, and shouted glory to God; and the Dutch preacher ran up to him and shook hands, in the midst of tears of joy.

"Brethren, I need not tell you why I have written the above. Our object is to save souls—we leave no means untried—different means

may be applied under different circumstances. When we go out in the highways, lanes and hedges, or visit sinners in their houses, tracts may be distributed to great advantage. They should be accompanied with reproof, when necessary—prayer and exhortation, as the opportunity may offer. They should be distributed with a sparing hand, thereby showing that we set value upon them; and should one soul among a thousand, by those means, be rescued from destruction, we shall be well paid for our trouble. And now, thou great Shepherd and Bishop of souls, bless the Tract Society; make each tract instrumental to the salvation of a soul; bless each distributor with wisdom, faith and patience, to bear all reproach; suffer all contradiction meekly, and be faithful until death! We expect to meet many around the dazzling throne of glory, in whose salvation we have been instrumental; and with them and all the redeemed of the Lord, we will join in singing the praises of God and the Lamb for ever.

“To the American Tract Society, I would beg leave to say, we have hundreds and thousands of Germans in this western valley. They have a claim on your charity. I have distributed not less than thirty thousand pages of German tracts among them within eighteen months, and could have done much more, but for the want of means.

“P. SCHMUCKER,
German Missionary.”

From the above, it will be seen that success often attends the efforts made to do good to the souls of our fellow men, though it may be unknown to us at the time. With regard to many instances, eternity alone will be able to tell the amount of good accomplished by the distribution of tracts and Bibles. We should not be "weary in well doing, for in due season we shall reap if we faint not." We would close these reflections with an expression of gratitude to the American Bible and Tract societies, for their liberal donations, from time to time, to these missions.

During this year, the old missions were generally in a state of prosperity. To them were added the following new ones: Alleghany and Marietta, in the Pittsburg conference; Allen and Scioto, in the Ohio conference; and Louisville, in the Kentucky conference; respecting each of which, we will give a brief notice.

Alleghany Mission.—The foundation of this mission was laid by brother Hartman, while he was a missionary in Pittsburg, in 1840. The Pittsburg conference, in the same year, made an appropriation for a missionary, and the Rev. J. Miller, an American German, was appointed to it.

Marietta Mission was at first connected with the Monroe mission; but in 1840 it became a separate charge, and Rev. H. Koenecke, who was one of the fruits of the Wheeling mission, was appointed to take charge of it; and at the

close of the first year, he reported one hundred and seventy members.

It is worthy of mentioning, that in the beginning of the year 1840, Rev. J. Dancker, who had charge of two Lutheran congregations in and near Marietta, joined us with forty-two members. The reason of his change was, that his elders, and the majority of his congregation, were offended at his preaching so much like the Methodists. He staid with them as long as he could do them good; but when they resolved to shut the doors of the Church against him, he told them that he must have full liberty to preach what the Lord had bid him—that he would now join the Methodists, and those that were of his mind, he hoped, would follow him. He accordingly left them, and forty-two members of the congregation went with him.

Brother Koenecke was re-appointed, and a part of his work set off into a separate charge. Prosperity attended his labors, also, the second year. The old Methodist church was purchased by the members, this year, for \$800. There was a society in the vicinity of Marietta, connected with this mission, where they have also erected a new church. Brother Koenecke, in his second year, distributed among the destitute twenty Bibles, some Testaments, and tracts, and sold a considerable number of our hymn books, Disciplines, and Fletcher's Appeal. This, as well as all the other German missions, within the bounds of the Pittsburg conference, were, from the year 1839 to 1841, under the

superintendence of Rev. N. Callender, to whose judicious management and diligence much of their prosperity may be attributed.

Allen Mission was established in 1840, and included a part of the territory embraced the previous year within the bounds of the Cincinnati and Lebanon districts. The Rev. Engelherdt Riemenschneider, who was one of the first converts during brother Nast's first visit to Pittsburg, was appointed to take the charge. This mission bears the name of a benevolent brother, who has for sometime contributed annually one hundred dollars for its support. It has been considered rather an unfruitful field; yet still, a degree of success has attended the efforts that have been made, and, according to brother Kisling's last report, the prospects are more encouraging, and there have been, of late, some gracious revivals within its bounds.

Scioto Mission, in its commencement, extended from the mouth of the Scioto River up to Chillicothe, spreading in various directions, embracing several populous German settlements.

The Rev. G. A. Breunig, a convert from Roman Catholicism, was appointed to this mission in the autumn of 1840. At the close of his first year, he reported twenty-two members in society. He was re-appointed, and the mission continued to prosper under his labors the second year. He reported many interesting facts, among which is the following: "A Roman Catholic and his wife, who appeared to

be much taken up with the vanities of this world, came to hear me several times. The woman became serious, and seemed inclined to unite herself with our Church; but her husband forbade her taking such a step, and threatened to leave her if she did. At our late protracted meeting, however, he became powerfully awakened, and they both together sought and found the pardon of their sins, and joined the Church. After returning home from meeting, this woman and another young sister, from a deep feeling of aversion to all appearance of pride, took off their artificials and cast them into the fire."

Brother Breunig also reported about this time, that he had visited a German settlement of about fifty families; and after having preached to them a few times, a great work broke out, and twenty-eight joined society. In one instance, at the commencement of his sermon, the people were so affected, and the cries for mercy so loud, that he was obliged to desist from preaching, and enter immediately into the work of a prayer meeting. The prospects here are good: many attend the meetings, and sometimes travel four or five miles over the hills and in the night, with their torches, to hear the word preached. In this field he distributed three thousand pages of tracts, a number of Bibles, Testaments, hymn books, Fletcher's Appeal, and catechisms.

Louisville Mission, Kentucky conference, was established in the autumn of 1840, and

the Rev. P. Schmucker was appointed missionary. At the commencement, he had much opposition to contend with; but the Lord was with him, and soon a great revival of religion broke out among the Germans. A society was formed, which gradually increased until the close of the year, when he reported ninety-three members. The following letters show the state of this mission a few months after he commenced his labors:

“Louisville, Ky., March 29, 1841.

“DEAR BROTHER MILLER,—Your letter of December last was duly received, and should have been answered long ago; but I concluded not to answer it until I saw your report of the Cincinnati mission. Since New Year, I have been sickly half the time; but it was all in consequence of excessive labor. I am now well again, thanks be to God. I commenced my labor in Louisville in the streets: after a while I got the use of a little private school-house; and now I have the use of the Presbyterian church. I have more hearers, on an average, than I ever had in Cincinnati. For four weeks past, we have been much disturbed by the German rabble, during which time the church has been stoned every night, excepting the last. I have now seventy-three probationers in society, all received in about two months. We receive from five to ten every Sabbath. Some have found the pearl of great price, and others are seeking day and night. Few days pass in which we have not to read, sing, and

pray with seekers of religion, and sometimes from morning till night. Here are more awakened Germans than I ever saw in any one place. I preached at the Bethel Chapel yesterday; and after we left the chapel, two old men, with their wives, came to me on the street, asked me all about the German mission, and offered themselves for membership, with the penitential tear in their eyes. I told them to come to my meeting next Sabbath.

This mission now embraces some who were Lutherans, German Reformed, and Romanists; others, grog-sellers, and grog-drinkers; and others, again, musicians, publicans, and sinners. We have both rich and poor, and high and low. Some are converted, and others unconverted. May the Lord bless and help us! The first German Methodist sacramental, quarterly, and love feast meeting ever held in Louisville, we expect, will be next Easter. We hope to see the King in the camp, and hear the shout of new-born souls. May God fulfill our hopes! We have powerful enemies: a German press, a host of Romanists, several hundred grog-sellers, and two or three times as many grog-drinkers: all these are out in battle array against us, talking against Schmucker and the Methodists every Sabbath, printing against us every week, and slandering us, in short, at all times and places. But still, the arrows of the Lord have wounded many, and several have enlisted under the banner of Jesus.

Brothers A. and T. are with me, and send their love to you.

“Yours in Christ,

“PETER SCHMUCKER.”

“*Louisville, Ky., May 22, 1841.*”

“DEAR BROTHER MILLER,—I received your lines, and Mrs. Schmucker also told me that she saw you. I hope this will find you and your family in health. I am well, excepting sometimes I preach, sing and pray too much, and then have to lay by a few days. The ark of the Lord is moving, and the missionary fire has reached B., twelve miles from this place. In the absence of the Lutheran preacher, some of his members came to hear us. They went home, and told what they had heard, seen, and felt; and commenced prayer meetings themselves. Those among them that spoke against us, two months ago, are now for us, and want me to come and preach to them. May the Lord send them help! The intolerable persecution we have here, doubtless prevents many from joining us, and will probably cause some of my young recruits to break the ranks. Some mechanics have lost their employment, and some renters, also, have had to move. I am frequently compelled to defend my doctrine on the streets. All the German priests and preachers in the city, have held forth against me, and Mr. — is slandering me and the Methodists in his paper nearly every week; but still the people come to hear, several going away convicted, and then coming back again

to seek salvation; and, blessed be God, they find it too.

“Yours in Christ, P. SCHMUCKER.”

In the first of the above letters, the missionary expressed strong hopes, in reference to the first quarterly meeting for the mission; and the following interesting report shows that his hopes were not disappointed:

“*April 28, 1841.*

“DEAR BROTHER,—The Lord in his great goodness has been with us in our labors, and the power of his glory has been made manifest amongst this people. It is now about six months since we unfurled our missionary banner in this city, displaying to the poor benighted German the light of Gospel truth, and offering, in the name of our blessed Master, free salvation to *all* who should enlist in the holy war. Thank God, the powers of darkness have been made to tremble, while the army of the aliens have suffered a signal defeat. Where, but a few months since, all was sterility and unproductive waste, now the wilderness truly ‘blossoms as the rose.’ Where sin rioted in corrupt luxury, producing naught, save ruin and death, the pure stream of Gospel grace waters the soil, giving forth rich promise of salvation and eternal life. Ninety-four precious, immortal souls, have been, through God’s wonderful love, plucked, as it were, from the very pit of ruin, and placed within the blessed circle of hope’s bright promise. Our Sabbath school, consisting of some sixty

scholars, with eight efficient teachers, is in a prosperous condition: with it is connected a small German and English library, well selected, and much read. But how shall we speak of our missionary collection? Language can scarcely convey a proper idea of the scene. Truly the days of old seemed to have returned, when Israel's daughters so freely gave forth their ornaments for the beautifying of the Lord's tabernacle. In addition to \$46 87½ in money, various articles of jewelry were brought into the treasury of God—the donors testifying both by word and deed, that since they had found, through grace, that priceless jewel of their souls, the love of God shed abroad in their hearts, they had no longer any use or desire for the tinsel-adorning of such outward show. From brother Messer were received three gold finger-rings, and from sister Messer three gold breast-pins. May those better and more lasting jewels, which now adorn them, hope and faith, grow brighter and brighter, until they shall commingle with eternally revealed glory! From brother Barth was received, in addition to a gold breast-pin and finger-ring, a splendid and valuable trombone,* (worth \$25,) with a desire that it might be converted to a Gospel trumpet, so that through the medium with which sin so long had given forth its discordant notes, the reverberating blast of free

* The reader must not infer from this circumstance, that instrumental music is in itself sinful. Connection, however, with a "band of music," often, almost invariably, leads to great and ruinous evils.

salvation might be blown to the perishing heathen. Truly the wrath of men shall praise God, and the powers of darkness be constrained to acknowledge his glory. What may not the arm of true faith look for and expect under such bright and flattering circumstances? When the favorite gathering-places of immorality and sin, the theatre and the ball-room, give their performers, and they their musical instruments, to the cause, may we not rejoice, indeed, that 'God is with us?'

"Our sacramental meeting commenced on the 8th inst., and continued until the 15th, during which time we had the assistance of brother Kisling, from Indiana, and brother Jacoby, from Cincinnati. The celebration of the holy eucharist took place on the Sabbath. The emblems of the sacred remembrance of a crucified Savior were dispensed to about one hundred happy recipients. All felt the power of God, and many rejoiced in his love, while the spiritual presence of the great Head of the Church seemed to pervade the whole assembly. On Monday evening, we held our first love feast—the first German love feast ever held in this city. A pentecostal shower it proved to us all. While believers were made strong, unbelievers were convicted and converted to God. During the space of thirty years spent in the service of God, never have we looked upon such an outpouring of his Spirit among the Germans. May it still flow on, until throughout the land its blessed influence shall be felt, and all learn

to know God, from the least to the greatest. Are we not encouraged to go on in the good work?—but six months established, and great things, indeed, God has done for us. ‘Wonderful are thy works, O Lord, and thy ways past finding out.’

“For some time past, the house of the missionary has been, emphatically, a ‘Bethel’—from morning till evening crowded with penitent souls, inquiring the way to heaven, where the song of praise and the fervent prayer have been continually going up to God. Before we close this letter, let us relate one incident more. Our church has been, for some months past, greatly annoyed, by wicked men casting stones upon it, and at us, during divine service. On one occasion, a young German knocked a window in—was discovered, arrested, and brought before the court. ‘Upon his giving sufficient bail, the judge permitted him to remain at large. During the course of our meeting, the power of God fell upon him, and while the tear of penitence glistened in his eye, in presence of the whole congregation he confessed his fault, and implored the pardon of his crime. May God convert his soul!

“How glorious to behold the gray haired veterans in the ranks of rebellion, kneeling beside the tender child, and both confessing the love of God to their souls; the one blossoming for the tomb, roused upon the very verge of time; the other just beginning to live, and both starting in an equal race for heaven and immor-

tal glory. Glory to God in the highest. He permits us to be happy here—shall we not be happy there?

“Yours in the Lord,

“B. T. CROUCH, *P. E.*

“P. SCHMUCKER, *German Miss.*”

The missionary's last report for this year, made to the Corresponding Secretary of the Missionary Society of the Methodist Episcopal Church, will show the state of the mission at the close of the first year of its existence. The report is as follows:

“*Louisville, Ky., Aug. 23, 1841.*

“DEAR BROTHER,—I beg leave to transmit to you my last report for this conference year. This mission was commenced one year ago. I labored from October to January 17, when I opened the Church door for the first time; and since that time till now I have received on probation one hundred and eleven, many of whom are happily converted to God. The mission is divided into five classes. We have had three sacramental and love feast meetings, all of which were attended with the awakening and converting power of God. At those seasons of refreshing from the presence of the Lord, we had the assistance of brothers Kisling, Hofer, and Jacoby. We have now in full membership, forty-five; on probation, forty-eight; laid aside for neglect of duty, ten; removed, six; and two died happy in the Lord. We have a Sabbath school, consisting of the regular officers, twelve teachers, and about fifty scholars. We

collected for this institution \$26 75; and the Louisville Bible Society made a donation of three Bibles and forty-eight Testaments. The teachers are all happily converted to God, and some of the scholars also. We have formed a Tract Society, and have received of the American Tract Society forty thousand pages of tracts, toward the payment of which we have collected \$16 75. We have collected for the missionary treasury \$60; and for superannuated preachers, widows, and orphans, \$10. We would solicit conference to give us regular quarterly meetings the coming year. Although we are Germans, we understand English well enough to transact the business with the presiding elder.

“And now a few words in conclusion. Skepticism, Neologianism, and Rationalism have made fearful inroads among the Germans in this, the western valley. Infidelity and disregard of the Bible, of the Sabbath, and of morality, have full sway in many places. This state of things calls loudly for vigorous efforts of the Church, more especially as we have the promise of God, and daily experience to confirm it, that our ‘labor is not in vain in the Lord.’ If we cast our eyes over this western valley, and behold the missionary efforts of our Church among the Germans, we are constrained to say, Behold what the Lord has done for us!

“Yours in Christ, P. SCHMUCKER,
“*German Missionary.*”

By the above it will be seen, that those Germans who had themselves partaken of the blessings of the Gospel, were ready and willing to support those institutions which had been made the means of conveying spiritual life and salvation to their souls.

The following letter to the editor of the Western Christian Advocate, shows the happy result of our missionary efforts in Louisville:

“Cincinnati, O., December 7, 1841.

“MR. EDITOR,—On last Saturday and Sabbath, I attended a quarterly meeting held for the German mission in the city of Louisville, Ky.; and, with your permission, I will say a few things in reference to the success of the missionary, and the present prosperous state of the mission.

“It is only a little over a year since brother Schmucker commenced his labors among the Germans in this place; and, notwithstanding the strong opposition he has met, and the many prejudices with which he has had to contend, he has, by the blessing of God, been instrumental in raising a society of upward of one hundred, which for piety and zeal will compare with any other of the same number in the bounds of my acquaintance, either German or English. Our love feast was peculiarly interesting; and it was truly delightful to hear these new converts arise in quick succession, and give an account of their awakening and conversion. One man, with tearful eyes and a glad heart, said, he thanked God that the Chris-

tian Apologist had ever been circulated among the Germans in Louisville. He told us, that when he first received the Apologist, he commenced reading, and was soon constrained to weep. His friends asked him, why he wept while reading a newspaper? To which he replied, that he could not help it. And this, he said, was the means of leading him to seek the salvation of his soul. Others told us, that almost as soon as they entered the room and heard the voice of the missionary, they were brought under deep conviction, and found no rest until they obtained peace with God. Indeed, I scarcely ever heard more rational accounts of deep conviction and powerful conversion, than at this quarterly meeting, from the aged father of three-score years, down to the child of five years old; all uniting in the same testimony, and rejoicing together in the great truth, that Christ has power on earth to forgive sins. It has sometimes been said, that reports of revivals are wont to be exaggerated; but no one who is acquainted with the condition of the German mission at Louisville, will say, that the missionary has been exaggeratory in his reports. Much as I had previously heard, I was constrained to say on my arrival there, 'The half has not been told.' Our English brethren in Louisville take a deep interest in this work, and talk strongly of assisting the Germans to build a church in the coming spring. This is much needed; and we have no doubt but it will be accomplished in due time. Broth-

er Schmucker will, of course, soon furnish his quarterly report, and give a detailed account of the mission. I will only say, in conclusion, no one, with such demonstrations of success, will ever be sorry that he has given to the support of missions, unless his own heart should grow cold in the cause of Christ. May God increase our zeal, and give success to our efforts !

“Yours, affectionately,

“ADAM MILLER.”

CHAPTER X.

NEW MISSIONS ESTABLISHED IN THE YEAR 1841.

THE German missions established in 1841 are as follows: Chester, in the Ohio conference; Maysville, in Kentucky; St. Louis and Pinckney, in Missouri; Bellville, in Illinois; New York, in New York; and the North Ohio conference mission. In order to follow a proper order in tracing the work of God among the Germans, we will briefly notice the commencement of each of the above named missions.

The Chester Mission was commenced by brother H. Koenecke, in 1841, while he was missionary at Marietta; and at the ensuing Ohio conference, an appropriation was made for the support of a missionary, and brother J. Geyer, who had been converted under the labors of brother Koenecke, was put in charge of it. In

this mission, they have enjoyed a good degree of prosperity from the commencement. They have also built a new, commodious church. From the first, this mission has done a great deal toward supporting itself, and has received comparatively little pecuniary aid from the missionary society. A number who belong to our Church within the bounds of this mission, were formerly Roman Catholics; but now rejoice in having had their eyes opened, and in having been brought from darkness to light, and from the power of superstition to the liberty of the Gospel. All the efforts of their former priest were unavailing to bring them back to the Romish Church. They have also several Sabbath schools in a prosperous condition.

Maysville Mission was established in the fall of 1841, by the labors of brother Schmucker. During the session of the Kentucky conference, in Maysville, he preached every day to the Germans living in that place; and the result was, the formation of a society. This encouraged him, and led him to promise them regular visits. Brother Schmucker's charge was then called the Louisville and Maysville German mission, as he had both under his care. Brother Bier, a young man who was one of the first converts of the Pittsburg mission, was appointed to assist him, or rather, consented to do so, as he was then a local preacher and supported himself.

St. Louis Mission was commenced by the Rev. L. S. Jacoby, one of the fruits of the Cin-

cinnati mission, in August, 1841. On his arrival at St. Louis, he found a great door opened before him, and forthwith commenced preaching in a rented meeting-house, also in the market-house, and, when the weather would permit of it, in the street. He also formed a Bible class, and a Sabbath school. He did not labor long without seeing the fruits of his efforts. Sinners were awakened, inquiring what they should do to be saved. The same effects that had been produced among the Germans in Cincinnati, Louisville, and many other places, were produced here also. Sinners were converted to God by scores, many of whom had been brought up Roman Catholics. Brother Jacoby was re-appointed the second year; and this charge, under his labors and watchful care, has been one of the most flourishing of all our German missions. They have built a commodious brick meeting-house, and have a flourishing day school connected with the mission. Many interesting things might be said about this field of labor, but our limits do not allow us to enter into much detail. Suffice it to say, that many a destitute family has been supplied with the word of God; thousands of religious tracts have also been distributed, all of which will undoubtedly have an important influence on the German population of St. Louis. The society is now in a prosperous condition, and promises to do much good. The same opposition with which we have had to contend in other places, has also manifested itself here;

but truth is mighty, and will prevail. The present number in society is one hundred and fourteen.

Pinckney Mission, in Missouri conference, was established in the fall of 1841. The Rev. John Swahlen was transferred from the Pittsburg conference, and appointed to take charge of it. It embraces some interesting German settlements. A degree of success has attended the labors of the missionary. Several classes have been formed, and in some places the congregations are uniformly large and attentive.

Belleville German Mission, in Illinois conference.—This mission was established at the Illinois conference of 1841. The Rev. J. M. Hartman was transferred from the Ohio conference, and appointed thereto a missionary. During his first year, he preached three times each Sabbath, and four or five times each week. His circuit extended from two to three hundred miles, and he had more calls for German preaching than he could possibly supply. German ministers in Illinois are very scarce: the German population, however, is exceedingly large; and if men and means could but be obtained, a great work might be accomplished. We sincerely hope the day is not far distant, when all the destitute German settlements in Illinois and Missouri will be fully supplied.

New York German Mission.—The best account we can give of this mission, is in the language of the twenty-third Annual Report of the Missionary Society of the Methodist Epis-

copal Church, (1842,) which is as follows: "The German mission in the city of New York was decided upon at the late session of the conference, in 1841. It was commenced during the following summer, and Rev. N. Callender and Rev. C. H. Doering were transferred from the Pittsburg conference, and appointed to the charge of it. In a short time, however, brother Callender was removed to another field of labor, and the entire charge of this mission devolved on brother Doering. The society commenced with eight German brethren and sisters, who zealously seconded the efforts of the missionary, and by their sympathies and prayers, encouraged his heart and strengthened his hands. Owing to various causes, the prospects at the commencement were rather discouraging; but by degrees they have continued to brighten, and the united prayers of this little band have been graciously answered, and the labors of the missionaries crowned with success. There are now connected with this mission, seventy-two members; sixty-four of whom have been received on probation. The German attendants upon the ministry are constantly increasing; so much so, that the place they now occupy will soon become too strait for them. They are, therefore, under the necessity of looking for a new and more convenient place of worship. A Board of Trustees have already been elected, and the incipient measures are being taken for the erection of a German Methodist Episcopal church, in this

city. The present prospects of the mission are in a high degree encouraging; and although our brethren have been obliged to encounter much opposition, arising out of long cherished prejudices, and bigoted attachments, yet the good work is still progressing, and the whitening field promises an abundant harvest.

“The charge of this mission is now in the hands of Rev. J. C. Lyon, who has recently been transferred from the Baltimore conference. Brother Doering will still remain, and assist in carrying on this blessed work; and the Board have good reason to believe, that the establishment of this mission will result in great and lasting good to the German population of this city.”

Soon after the above report was published, brother Doering was removed to the Pittsburg German mission, and brother Lyon was left to labor alone in New York. We see, from the preceding extract, that our brethren in New York commenced the work in good earnest, and, therefore, had good ground to hope for success. The following report of the missionary, shows that their hopes have not been disappointed:

“*New York, May 5, 1843.*

“DEAR BROTHER PITMAN,—At the expiration of a full year since my appointment to the German mission in this city, having had a full opportunity of testing the excellence of our doctrines and discipline in their operation upon the Germans, within my charge, I beg leave to

transmit to you a report of the results. I am free to confess, I entered upon this new field of labor with fears and misgivings as to the ultimate success. 'The strong and unaccountable prejudices of the Germans against Methodism, the tenacity with which they cleave to that system of religious externalism, in which they have been trained from infancy, and their consequent aversion to vital and experimental godliness, led me to fear that the success among them would be too limited to justify the expense and sacrifice required. But, blessed be God! my fears and misgivings are all scattered to the winds, and my heart rejoices in the great and glorious achievements of the cross. Though I came among this people in much weakness, and with trembling, yet 'I came determined to know nothing among them but Christ Jesus, and him crucified.' And even here, as elsewhere, the Gospel has proved itself to be 'the power of God unto salvation.'

"Owing to the want of a suitable place for public worship, our congregation, during the greater part of the year, has been comparatively small, on account of which, our influence was, necessarily, much circumscribed. Being satisfied that the success of the mission greatly depended upon our having a suitable house of worship, we made the effort to build one; and by the united exertions of a very efficient Board of Trustees, with the benevolent aid of many of our English friends, and especially, with the blessing of God upon our labors, the

enterprise succeeded. Our new church is forty-four by seventy feet in size, and has a good lecture room, with five class rooms, in the basement. It was solemnly dedicated to the worship of Almighty God on the 4th inst., in the presence of an interesting assembly, composed partly of foreign and native Germans, and partly of English friends, from the different churches in this city. Bishops Hedding and Morris officiated on the occasion, to the great satisfaction and edification of all. After the introductory and dedicatory services, which were performed in German, Bishop Hedding read 1 Cor. ii, and Bishop Morris followed, with a very impressive sermon, on Titus ii, 14; at the close of which, he related some very interesting and encouraging facts and incidents, connected with the German missions in the west. We had service again in the evening, in German; and the collections and pledges on the occasion amounted to upward of \$600. Nearly \$3,000 have been collected in various ways toward defraying the expenses of the ground and building, and there still rests upon our shoulders a debt of \$10,000. Under so heavy a responsibility we should certainly sink, were it not for a firm reliance upon the unfailing promises of God, whose treasury is in the hearts and pockets of his people.

“Since the commencement of this mission, we have received one hundred and eighty-seven into society, nearly all of whom professed to enjoy an evidence of pardon, and a joyous

hope of heaven. The most of them, as to the things of this world, are extremely poor, but they are rich in faith, and heirs of the kingdom. I visit a number of these poor families every day, and generally find them rejoicing in the Lord. During the severity of last winter, I found some confined to their lonely garrets, picking wool, for a shilling a day, without fire, or any means to procure fuel; their scanty earnings being hardly sufficient to purchase the food necessary to sustain nature. But, notwithstanding all this, they were happy in God, and the love of Christ in their hearts caused them almost to forget their destitute circumstances. A vast improvement manifests itself in their general deportment. Accustomed from their youth, to Sabbath breaking, and to dissipation of various kinds, they now flee from these vices as from a destroying pestilence—they emphatically reverence the Sabbath and the sanctuary of the Lord. They are remarkably punctual to their family and private devotions, and often speak in our class meetings and love feasts of the sweetness of these exercises.

“The society now numbers about one hundred and thirty, including probationers. Owing to the pressure of the times, and the difficulty of obtaining employment, many of our members have been driven from the city to seek a livelihood elsewhere, and some of these have returned to their own country; but we have good reason to believe they will prove a

blessing to their countrymen, where they have gone. Our Sabbath school is large and flourishing. It must number one hundred and seventy-five scholars. The evidence of improvement among the children, both in learning and piety, is apparent to all. The officers and teachers are punctual, diligent and persevering, and the interest they take in the school cannot fail to secure the most happy results.

“In conclusion, while I offer my grateful acknowledgments to the Lord of the harvest, for the spiritual consolation and success afforded me in this laborious field, during the past year; I give it as the firm conviction of my mind, that there is no missionary field more white for the harvest than this, and none that promises a better remuneration to its friends.

“In the midst of a population of from fifty to sixty thousand native Germans, composed of the most heterogeneous mass of depravity, we have raised the standard of the cross, and nearly two hundred souls have fled for refuge to the hope set before them. These have been melted together, shaped in the Gospel mold, sealed by the Holy Spirit, and now bear the image and superscription of Christ. Our ‘watch-word’ is still, ‘onward and upward;’ and we feel that through grace we shall be able to go up and possess the land. We sincerely and importunately beg an interest in the prayers of all those who love our Lord Jesus Christ, that this mission may be blessed with still greater effusions of the Holy Spirit, and

that hundreds of the descendants of that land, from which dawned the light of the blessed Reformation, may receive the light of life.

“Affectionately yours,

“JOHN C. LYON.”

German Mission in the North Ohio conference.—This was established at the session of the North Ohio conference in 1841, and two German missionaries were employed. Brother E. Riemenschneider was transferred from the Ohio conference, and Rev. D. Brickley, formerly of the Evangelical Association, was appointed to labor with him. They formed a large circuit, extending from the middle of Ohio to the shores of Lake Erie. The health of the latter soon failed, and brother Riemenschneider was left alone. During the first year, he traveled extensively in search of German settlements, through the northern part of Ohio, and had the satisfaction of seeing some fruits of his labor in the awakening and conversion of souls. He was re-appointed a second year; and in his report, under date of May 30th, 1842, says:

“DEAR BROTHER NAST,—I have encouragement to trust in the Lord, and go on preaching Jesus the crucified. I am daily permitted to see that my labor is not in vain in the Lord. Since my last report, I have formed a new class, consisting of twenty members. Nearly all of them profess to have obtained the pardon of their sins. May God preserve them unto everlasting life! Among them are eight persons who were formerly members of the Ro-

man Catholic Church. They now rejoice in having found a religion which consists, not in the traditions of men, but in the saving power of God. I have twelve regular appointments, and am about taking up several more. I travel around my circuit every three weeks, which is upward of three hundred miles in circumference. I have now in this mission thirty-eight members, and the most flattering prospects for the future. I also feel more encouraged to labor in the vineyard of the Lord than ever. I ask an interest in the prayers of all the friends of missions, for your unworthy brother,

“E. RIEMENSCHNEIDER.”

Later accounts inform us that this mission has continued to prosper under the labors of brother Riemenschneider. A large proportion of those who have been converted of late, were formerly Roman Catholics. This is a very important field, and several more missionaries could be profitably employed in it.

German Mission in New Orleans.—In the spring of 1842, at the request of Rev. William Winans, and of the Germans themselves, Bishop Roberts sent brother Schmucker to visit New Orleans. He labored several weeks with great success and encouragement. He formed a society, and made arrangements to have a meeting-house built. Through the influence of some of our members from Cincinnati, who frequently spend the spring and summer in New Orleans, in trading, this society has been kept up. They have already built a house of

worship, and are now anxiously waiting the arrival of a missionary. A young man, by the name of Bremer, resides in New Orleans, who is a licensed local preacher. He has regularly kept up meetings among the Germans since brother Schmucker left them. He wrote to the editor of the *Christian Apologist*, under date of October 9th, 1842, as follows :

“DEAR BROTHER,—As I have a good opportunity, I wish to inform you of the work of God among us. Since the departure of brother Schmucker, we have kept our meetings up pretty regularly in one place; and although the place is not very suitable, yet we thought regularity should be observed. For sometime past, I have generally exhorted the people from the word of God, four times a week, as far as the Divine Being gave me grace and ability. The Lord blesses his word, so that we all feel encouraged and built up. Through the moving of the Holy Spirit, sinners have been awakened from their slumbers. On one occasion, a Catholic woman ventured to come to the door of the house in which we were worshipping: she was awakened, and soon afterward found the pardon of her sins in the blood of Christ. Her husband and two others are not far from the kingdom of God. May God bless all these precious souls for Jesus’ sake! Our two last class meetings were the most interesting we have ever had.

“Dear brethren, pray right earnestly for us, that the work of the Lord may prosper in this

place; and especially pray for me, your unworthy brother, CHARLES BREMER."

Brother Bremer has had the yellow fever, and is now acclimated to the south, and promises fair to make a successful German missionary in that part of the work.

CHAPTER XI.

STATE OF THE WORK IN 1843.

WE have now a line of missionaries from the shores of Lake Erie to New Orleans, including most of the principal cities along the western water-courses, where the Germans are numerous. Twelve new houses of worship have been built, and about twenty-five missionaries are employed.

In Cincinnati, there was a gracious work during the last winter; and, according to recent accounts from most of the other missions, they are in a prosperous condition. It is difficult now to tell the precise number in society, as the conferences for this year have not been held. The number will be published in the next annual Minutes.

The society at Louisville has already been erased from the list of missions, as the Germans there support their own preacher. Others will follow the example, so soon as they gain sufficient strength.

At the last session of the Indiana conference,

a new mission was also established at Evansville, Ia.; and at the Missouri conference, a mission circuit around St. Louis. At the former place, the German population is numerous both in town and in the country around, and the call for more laborers is loud and impressive. The fields are white unto harvest in both places.

Upon a survey of the whole work, we have the most encouraging prospects to go on and continue laboring in this blessed cause. May the Lord of the harvest send more laborers into this interesting and promising field!

We will close this chapter with the following remarks from the pen of brother Jacoby. They were published sometime ago in the Western Christian Advocate. It must be borne in mind that the writer is a converted German.

“When we take a survey of the work of the Lord, as it is increasing and prospering among us Germans; and when we recollect how dreary our condition was, when our English brethren first sent out some preachers to explain to the Germans in the west, the Gospel in its purity, and to contend valiantly against unbelief and superstition, we must heartily confess, ‘The Lord has done great things for us.’ ‘What new doctrine do these men teach? it is not proper for us to receive it,’ was the prevailing sentiment when our first preachers commenced to preach repentance and conversion to the only true God, and pointed to the ‘Lamb of God that taketh away the sins of the

world;' yet the Spirit of the Lord attended their words. Souls were awakened, came out from the world, took up their cross and followed the Savior; and not in vain! The Lord manifested himself to them as a sin-pardoning God, and they commenced to confess him as such. As Jesus had foretold, (John xvi, 20,) persecutions fell to their lot; yet, as among the primitive Christians, these persecutions only served to unite them more closely in the bonds of love, and to lead them nearer to Christ. And as the love of God was shed abroad in their hearts, they began to feel more sensibly the sad condition of their countrymen, and a number went out to publish to them that salvation which is alone in Christ. In this way our missions commenced, and from all of them we receive the most cheering intelligence. The prejudices of our German countrymen are giving way more and more; they begin to discover that we only intend to explain to them the word of life, and to point them to the Savior. Facts also convince them that conversion does not merely consist in imagination; but that it is the power of God which effects a uniform change, and that persons who formerly were the servants of Satan and the lusts of this world, now find their greatest joy and happiness in the service of God, and through his assistance, lead a life well pleasing to him. It is true, many are pained at our prosperity: however, the greater part of these are only such as lose their temporal gain through the

conversion of their fellow men. In the front ranks of these, are the Catholic priest and whisky-seller; and, notwithstanding their efforts in every possible way, by slander and mockings, to impede the progress of this work, they cannot retard it. The blessings of Heaven are everywhere manifest; souls are daily converted, and unite with us, and the number of hearers increases every week. Four of our societies are now engaged in building meeting-houses. The Christian Apologist is daily getting new subscribers, and the editor is now sent by our English brethren here, to the principal cities in the east, in order to acquaint the Germans there with our paper, and to enter into a closer communion with Germany. German books, for religious instruction and encouragement, are being published, and every thing possible is done to extend the work.

“Dear brethren, should not this excite our gratitude to God? Now, let each of us contribute our mite to this. Every true follower of Christ can do something for the Captain of his salvation; 1st. Through an upright Christian course of conduct, by which the world will see that he not only confesses his Master with his lips, but also by his works. Through this many have been awakened from their sleep in sin, and have, through the aid of such faithful souls, found the way of salvation. 2d. By prayer. We know what power the prayer of the righteous has, (James v, 16.) Have we yet unconverted parents, relations, or children,

or friends, let us pray earnestly and without ceasing for them. 'The Lord will hear us. I might produce many examples of answers to prayer, but every Christian has an evidence of this in himself; and this should encourage him not to become weary in prayer, as long as one soul remains for whose conversion he feels a concern. And, 3d. By contribution. Let us, so far as our means will allow us, contribute to the spread of the Gospel. Yet let us bring our offering, as once the widow brought her mite, Mark xii, 42, freely, with love and prayer. Let us remember that we too once slumbered in the dark, and that through the free gift of good people, preachers were sent to us, who preached to us the word of God in its purity, and through which we have been brought to the light of the Gospel. May the blessing of God continue with the German work!"

CHAPTER XII.

RELIGIOUS EXPERIENCE.

HAVING, in the preceding pages, given an account of the commencement and progress of the work of grace among the Germans, we now come to notice more particularly its operation in the awakening and conversion of individual cases, as evidence of the power of the Gospel to change the heart. Such cases are living proofs of the genuineness of our holy

religion. A large number of these witnesses for the truth might be brought forward, but the limits of the present volume allow us to introduce but a few. These are given to show that Roman Catholics, infidels, drunkards, and self-righteous professors, are all within the reach of God's mercy, and may be brought under the influence of the "Gospel of Christ, which is the power of God unto salvation to every one that believeth."

Rev. William Nast's Experience.—This experience is extracted from his second editorial article in the *Christian Apologist*:

I was born the 15th of June, 1807, in Stuttgart, the capital of the kingdom of Wurtemberg; and, in my childhood, was dedicated by my parents for the ministry in the Lutheran Church. The Spirit of God operated upon my heart whilst I was a child, and convinced me that, to use the words of the Lutheran Catechism, I had, alas! sinned against God, and had offended and provoked my faithful Creator, Redeemer, and Comforter, times without number, and frequently intentionally, and under aggravating circumstances. Although I was taught that I had received, in infant baptism, the promise of the Lord, that he would be a gracious God to me, and forgive me all my sins by mere grace, for the sake of Jesus Christ, I nevertheless understood well, that I could not trust in this promise except I should heartily repent of all my past sins, and obtain, through a true and living faith in Jesus Christ, the remission of

my sins, and the renewal of the Holy Ghost, so as to be able to call God, Abba, Father, and to live according to his commandments. The gracious Lord used especially my pious sisters, and an evangelical minister, a brother-in-law, as instruments to awaken these feelings in my heart. When the period approached that I should, by the rite of confirmation, renew my baptismal vows; that is, should renounce the devil and all his works, the pomp and vanity of the world, and the lusts of the flesh, and obligate myself to serve God the Father, and the Lord Jesus Christ, all the days of my life; then it was that I began fully to feel my great danger, corruption, and misery; for I was conscious that my heart was not inclined to pray, and to love God and his commandments, but was "carnal, sold under sin." The Spirit of God taught me, that I was not able, by my own strength, to fulfill the promise I should make, inasmuch as in me, that is, in my flesh, dwelt no good thing; and that, therefore, a total change of my heart must take place through the renewing of the Holy Ghost. Inasmuch as I believed, on the one hand, that the wages of sin is death; and as I knew, on the other hand, that there were some persons who were in Christ Jesus, and walked not after the flesh, but after the Spirit, I could no longer quiet myself in remaining carnally minded and sold under sin. My heart, oppressed with sin and guilt, sought light and comfort in the conversations and prayer meetings of the despised Pie-

tists. I humbled myself before God, and cried often on my knees: "O, Lord Jesus! have mercy upon me!" My distress lasted several weeks, until the evening of the confirmation day, which I still remember vividly. It was a rainy day: the sun was covered with clouds. Trembling and weeping, I stood before the altar and answered the questions. In the evening I hastened with a heavy heart, notwithstanding the rain, to a solitary place in the fields, in order to find the Lord, whom my soul longed after. He heard my cries in that hour, and sealed the pardon of my sins upon my heart. The next morning, the whole creation appeared to me as it had never done before. Every thing looked lovely and glorious. On every spire of grass I saw the imprint of the goodness of God. All about me and all within me praised the Lord. My heart had peace with God, and love to all men.

"Jesus all the day long,
Was my joy and my song;
O, that all his salvation might see!
He has loved me, I cried,
He has suffered and died,
To redeem such a rebel as me.

"On the wings of his love,
I was carried above
All sin, and temptation, and pain;
And I could not believe,
That I ever should grieve,
That I ever should suffer again."

But, alas! I was soon robbed of my child-like

faith. I was sent into a theological seminary, which was under Rationalistic influence; and, as the serpent beguiled Eve through his subtilty, so my mind was corrupted from the simplicity that is in Christ. Instead of being nourished with the sincere milk of the word, that I might grow up thereby to a man in Christ, I was fed with heathenish nectar and ambrosia. We read, indeed, in the original, Moses and the prophets; who, as our Lord assures us, testify of him. But according to the interpretation of our professors, this was only accommodation, and the apostles were commonly mistaken when they applied the prophecies of the Old Testament. The sole object of my class-mates was, not to become ambassadors for Christ, but heroes, poets, and philosophers. Only one inquired after the Savior of sinners. One year I continued to weep and pray in secret, and I was often blessed, and strengthened, and revived. I felt the need of a clean heart, and tried to seek that blessing; but when I corresponded upon this subject with my distant, pious friends, they told me, that the expectation to be made free from all sin was spiritual pride. I then sinned and repented, and sinned again, until, after repeated backslidings, I cast off my confidence, and was carried away by the torrent of the spirit of the age. I fell into the depths of mystical Pantheism, the most modern form of atheism. Nevertheless, the firm conviction remained in my heart, that, if there was happiness to be enjoyed in another

world by the poor soul of man, it could only be found through faith in a crucified Redeemer.

After I had studied the ancient languages for four years, and mental philosophy for two, I withdrew, voluntarily, from the service of the Church, and paid for the instruction which I had received gratuitously from the Church, out of my own means, and my intention was, to devote myself exclusively to science and literature. My remaining in the service of the Church would have secured to me wealth, honor and ease; but my conscience did not permit me to profess and teach a doctrine which I did not believe from the heart, or, at best, which I interpreted in an entirely different sense from the Church. I was not willing, for the sake of a living, or to please friends, to make a solemn promise of preaching according to the articles of religion in the Lutheran Church, which Rationalism had taught me to reject, and which I saw was rejected by most of the doctors of divinity, and their scholars. I was conscious, too, that, according to the holy Scriptures, I was no Christian, and nothing appeared more absurd to me, than, that a man, who is himself unreconciled to God, and resists his holy Spirit, should dare to preach the word of reconciliation.

I sought rest for my soul in the arts and sciences, but could not find it. Then the God of mercy stretched out his arm after the prodigal son, and led him in a way which he did not know. I heard much of the liberties of the

United States, and was informed that there was a scarcity of classical teachers. This inspired me with a desire to see this country. I arrived at New York in the fall of 1828; and four years afterward, it pleased God to awaken me thoroughly at a Methodist camp meeting, in Tuscarawas valley, Pennsylvania, the second time. The scales fell from my eyes. I saw and felt that I had despised the atoning blood of Jesus Christ—that I had been blinded by Satan, and had heaped wrath upon wrath. I did not harden myself against this call of God, which I considered the last, but wrestled, and, with many tears, supplicated God to forgive my sins, and renew my heart. For nearly three years, however, it seemed as if the Lord had cast me off for ever, and would be favorable to me no more—as if his mercy was clean gone for ever—as if God had forgotten to be gracious—as if he had, in anger, shut up his tender mercies. But, blessed be his holy name! I had now found a city of refuge in the Methodist Church. One Methodist preacher after another raised my spirits, from time to time, and kept them from sinking into despair, by pointing me to the Lamb of God that taketh away the sins of the world. When I was on the point of giving up the struggle, I was again encouraged by the members of the Church, who prayed fervently with me and for me. And often did I hear, in class meetings and love feasts, this people of God testify, from blessed experience, that Jesus casts out none

that come to him. Never can I forget the gratitude which I owe to my Methodist brethren. They will receive their reward in heaven. Through their faith and love, the smoking flax was kept from being quenched. I did not let the Lord go until he blessed me. It was on the 18th of January, 1835, that I was born again, unto a lively hope, with joy unspeakable and full of glory—to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for those who are kept by the power of God through faith unto salvation. I gave myself to the Lord, without reserve. I could not refrain from confessing publicly, what great things the Lord had done for me, and how merciful he was to me. I also warned and exhorted my fellow men. I became convinced that now was the time to perform the service in the Gospel, which my parents promised to the Lord in my stead, and to become a witness of the long continued patience of our great Shepherd, in seeking that which was lost. The Church, of which I had become a member, also called me to the work, on which account I left, in August, 1835, a situation as teacher of ancient languages, at an English college, and was received by the Ohio conference of the Methodist Episcopal Church into the traveling connection.

Will any of my readers find fault with me, that I left the Church in which I was brought up, and joined the Methodists? Do not the providence of God, and the fact that it pleased

the Spirit of grace to make the Methodists the instrument of my conversion, fully justify my change? If any should hesitate to answer this question affirmatively, I beg him to examine the doctrines of the Methodist Church, and he will be convinced that she is built upon the same unshaken rock as Luther built upon, namely, "That a man is justified through faith by grace alone." The differences which exist between the Lutheran and Methodist denominations, consist only in their present respective state of spirituality, in their discipline, and especially in the manner in which the ministers of the Gospel are called to their work. With regard to these points, I freely confess that a deliberate and prayerful comparison of what I have seen with my own eye, heard with my own ear, and felt in my own heart, with what is contained in the holy Scriptures, has induced me to prefer the Methodist Episcopal Church to the Church of my fathers; and I have as yet found no reason to regret my separation from it, but am, every day, more thankful for the high privileges which I enjoy, as a Methodist.

Rev. George A. Breunig's Experience.—This experience is translated from the Christian Apologist:

I was born of Roman Catholic parents, in Germany, who used their best endeavors to have me instructed in every thing necessary to my present and everlasting well being. I was early made acquainted with the means of grace,

or sacraments, of which the Roman Catholic Church acknowledges seven, namely, 1. Baptism. 2. Confirmation. 3. Sacrament of the Altar. 4. Penance. 5. Extreme Unction. 6. The consecration of the Priest. 7. Marriage. Notwithstanding the Roman Catholic Church, as she believes, is so rich in the means of grace, and I had observed the most of them, yet I was ungodly, and became more so from day to day. I sought the pleasures of the world as much as was in my power, and my disposition for these increased daily. I was, however, not concerned on that account, for I comforted myself with the reflection that I was a Catholic Christian. Often I heard from the pulpit, in the school, and from my parents, how much better we were off, than thousands of our fellow men, who were not Roman Catholic Christians, and on that account, could have no hope of salvation. (May God have mercy upon the poor people who have no hope of salvation, and upon those who think they *alone* have a hope!) When I thought of dying, it is true, I did not expect that I could get to heaven, but to purgatory, of which I was not so much afraid, because it was only to last for a time. Yet, at certain times, I felt very restless, on account of my sins, and then would go to confession. Confession was always a hard task for me; because I was taught in the school, that no sins dare be kept secret, but that each particular sin, of whatever kind it might be, must be faithfully related to the priest, who is himself a sinful

man. Of this I was very much ashamed. Regardless of him, it, alas, often happened, that I spent the afternoon of the holy Sabbath in committing the same sins which I had confessed in the forenoon, and for which I had taken the sacrament. This was, to be sure, not the preacher's fault, inasmuch as he had exhorted me, in the confession chair, to do so no more.

Also, from time to time, my conscience reminded me of death and judgment. I endeavored, however, to dismiss these thoughts from my mind, by observing my fellow men, who were, by almost every one, esteemed good Christians. Even our school-teacher, who, owing to his situation, should especially have given a good example, and was considered a good Christian, was, notwithstanding, a distinguished lover of card playing and dancing; and not till some years after, when an illegitimate daughter sued him for her part of his inheritance, and in that manner made manifest his disgrace, were the eyes of the people opened to the fact that he was not a Christian. By this, I do not finally condemn this school-teacher. May God grant him true repentance, that he may obtain mercy, and stand in that day! Even my preacher was often seen at the card table, and in the dancing room, and this, withal, on the Lord's day! May the Savior open the eyes of the understanding of the deceiver, as well as of the deceived! Teachers teach in the school, and preachers from the pulpit, and in the confession chair, that we

must do no evil ; but in their conduct, many of them are examples of wickedness, and manifest their unrighteousness in all kinds of ways. In Moses' seat the Scribes and Pharisees are seated, "All, therefore, whatsoever they bid you observe, that observe and do." (If it is according to the Scripture, the Savior means.) "But do not ye after their works : for they say and do not." The woe is pronounced upon them by the Savior, "If the blind lead the blind, both will fall into the ditch." But is there, as I was taught, a nethermost hell, then it will be for the false teachers. O, what a dreadful condemnation will the false prophets finally have to bear, because they have dragged so many souls with them into everlasting destruction. I will again speak of myself. Until the 23d year of my age, I participated in all the pleasures of the world, notwithstanding, I, as already remarked, from time to time, according to custom, went to confession, and also frequently, thank God, heard the voice speaking to my heart.

About this time the Pope proclaimed a jubilee throughout all Roman Christendom. Men were to be released from all present and eternal punishment by following certain precepts : namely, to visit a certain number of particular churches, to pray over a certain number of beads each day, to abstain from certain meats, go to confession and communion ; and should one die during this time, he was not to go to purgatory, but immediately to heaven. When

I heard this I believed that the Pope had known my condition, because he suffered such a merciful jubilee. I now expected to be made free from all the burden of my sins, and therefore observed all the precepts punctiliously. But my corroding conscience did not suffer itself to be thus quieted. By grace we are saved through faith, and not by the deeds of the law neither will God give the honor of pardoning the sinner to man, nor even to the Pope. My soul would not be comforted, thirsting for something else. When God had so powerfully called me, and I promised him to mend my life, I felt an inward hatred to the sins I had previously loved; I kept myself from all vain company, and became delighted with reading and praying. Notwithstanding I had kept what had passed in my mind a secret, and believed that it was only known to God, yet my father and the family soon observed that there was a great change in me. They were rejoiced at this, that I had become more virtuous; but I was often reminded of the hours when I had felt the wrath of God abiding upon me, and often doubted whether my sins were pardoned. Pardoned they were not; yet, through the mercy of God, the law became my schoolmaster, until his grace in Christ appeared to me. The Lord permitted me to see the nature of sin; and I found it insupportable to live with ungodly people: I looked in vain for good people. Then I thought if I should travel to America, I could there serve God in solitude as I

wished to do. But now I lacked means for traveling, for I was poor. But God, my heavenly Father, is rich; with him there is no want of ways and means, and he always helps those that fear him. He inclined the heart of a very wealthy neighbor to go to America. I disclosed to him my desire to go with him, and wished him to let me have the loan of money to take me on my journey; which he did. We came in the year 1833; and, through the blessing of God, in two years I was able to pay my benefactor. May God richly bless him for that which he has done for me! Through this means I came to a country where religious liberty exists, and where all may obtain and read the Bible. Praise the Lord, O my soul, and forget not all his benefits to me!

When I arrived in Baltimore, I embraced the first opportunity to go to confession and to communion, and renewed my determination to lead a life well pleasing to God. Soon after this, I became acquainted with a Lutheran, who was a very friendly man. As often as we conversed together on the subject of religion, deep sighs would arise from my breast. He smiled, and asked me why I sighed? upon which I disclosed to him the condition of my soul. He praised God, and said this was the new birth. I was much astonished at that which he told me, of which I had never heard before. I was rejoiced to have found a man to whom I could open my heart, and endeavored, accordingly, to believe his instruction, that God had pardon-

ed my sins ; but I could only believe this at certain times ; and at times again, my faith would forsake me entirely, because I yet felt the dominion of sin, and had a tormenting fear of death. Not until three years afterward, did I experience that this was not the new birth, but only the commencement of the work of grace—that the new-born soul feels peace with God, through Jesus Christ, as a sick man feels when he has obtained a remedy for his disease. To tell, however, how I obtained this, I must again return to my Lutheran friend. He exhorted me to read the Bible, and especially the New Testament ; and said when I prayed, I should pray to no one but God, in the name of Jesus Christ ; that I should not call upon the saints, nor the mother of Christ, to make intercession for me ; for Jesus Christ is the only Mediator and Intercessor between God and man. He told me that the Roman Catholic Church held some injurious and gross errors. This I did not love to hear ; and I answered that the Roman Church commands nothing that is unnecessary—that it was all good and wholesome, if correctly used ; yet scruples entered my mind in reference to my answer. I asked myself, have you not kept all things that the Church commanded you, and are you not, after all, a poor sinner, exposed to damnation ? I therefore followed the counsel of my friend, and commenced to read the New Testament. Wisely he pointed me to the following passages : “ A bishop, then, must be the husband of

one wife—one that ruleth well his own house, having his children in subjection with all gravity," 1 Timothy iii, 1–5. Again, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: for it is sanctified by the word of God and prayer," 1 Timothy iv, 1–5. These passages brought me to reflection. Above all, I wished to examine whether the Lutheran Bible agreed with the Catholic. I therefore borrowed a Catholic Testament. The comparison of one with the other, convinced me that these passages were the same in the Catholic Testament. God gave me grace to believe that it was his infallible word, and that men are fallible, and liable to turn aside from his word. I now visited my friend frequently, in order to obtain an opportunity to read in his Bible. My confidence increased, and I obtained more and more light; yet I did not think that I would leave the Roman Catholic Church, and continued two years in this determination. I went diligently to church, and embraced all opportunities to serve God. During this time, it also happened that a Catholic offered to sell me a

New Testament. He said he had read enough in it in his youth, and would have nothing more to do with it. I gave him fifty cents for it, and was now very much rejoiced that I, for myself, had once obtained a New Testament. My delight in reading increased from day to day. My conscience, likewise, became more and more tender. I spent all my evening hours in reading. My spiritual eyes were more and more opened, and the light shone brighter and brighter. The words of the Gospel shone into my heart. The words of Jesus were to me quickening, full of comfort and instruction. Soon after this I bought myself a Bible, which I read in my shop, in order to improve every leisure moment I had in reading. I also sometimes went into the Lutheran church, not with any intention to leave the Roman Catholic Church, but only in order to prove the doctrine. I must, however, confess, that soon I liked the preaching and singing in the Lutheran church much better than the Roman Catholic manner of worship; for I understood what was sung and could join in singing; while from the mass there was nothing for my understanding nor heart; and when it was over, it was to me like an empty dream, from which one awaketh. From the Lutheran sermons I likewise received more benefit, because I heard more of Jesus, and the word preached according to the teaching of the Bible. I was now so far acquainted with the doctrines of the Gospel, that I could no more believe in the adoration of the saints

and relics, and purgatory, and such like things. I also no longer believed in mass, because I never had obtained a benefit from it. It was very objectionable to my mind, that worship in mass and vesper were performed in the Latin language, which I could not understand. I could, truly, with many others, say them off, but knew not the meaning of the words. How foolish and sinful it is to approach God in prayer without knowing what we say !

A priest who heard of me, visited me during this time, in order to warn me against falling off. I told him that I intended to believe nothing else but the Bible ; whereupon he answered me that the primitive Christians had no Bibles, and that we dare not, alone, follow the Bible. I told him that the primitive Christians had the Old Testament and the four Gospels, and before the apostles departed from this world, they also had the Epistles in their possession. He sought, by all kinds of artful persuasion, to turn me from my simplicity and sincerity in the faith of the Gospel, and recommended a book to me which he would send me, and which I had to promise to read. This book I found full of pretended showings, that the Roman Catholic was the only infallible and true Church ; but the most of the arguments were not taken from the Bible, but from primitive fathers ; and among those that were taken from the Bible, the sense of the inspired writers was, in many places, misrepresented. So, through the preacher and the book, I was brought to discover, that

if I would read and believe the Bible, I could not remain a Roman Catholic; and if I would remain one, I must lay aside the Bible, and content myself with what the priest would tell me. I was now brought to an inward conflict. The scoffs which I would have to endure from my acquaintances, if I should go out from among them; the ill will of my father and my relations, if they should hear of it; the fearful curse pronounced by the Romans upon those who are disobedient to their Church; these things, like great mountains, stood in my way. On the other hand, it appeared impossible for me to lay aside the word of God, for it was sweeter to my soul than honey or the honeycomb. It had drawn my heart, as the magnet draws the metal. When I read it, I thought that every word gave witness that the Bible contained nothing but God's truth.

Frequently, while reading, I would have to involuntarily fall upon my knees, and with a loud voice, praise God for his unspeakable gift. However, after I had read the priest's book, doubts and darkness came upon me: my heart was broken down, and my eyes were filled with tears. At a certain time, my inward conflict rose so high, that I was on the borders of despair. I did not regard the persecution of my friends. My only concern was, to find the right way. I felt that I could no longer live, without certainty in religion. I could not depend upon man. The Catholics could not take from me the light that God had given to me.

Neither could the Lutherans, (notwithstanding they did all they could,) give me that peace which my soul desired. In this disposition of mind, I went once, at midnight, under the open sky, threw myself upon my knees, and called upon God, in the name of Jesus, "O, God, that hast said, 'If a child should ask bread of a father, would he give him a stone? and if he should ask for a fish, would he give him a serpent? If ye, then, being evil, can give good gifts unto your children, how much more will God give the Holy Spirit to them that ask him.' O, God, most merciful Savior, thou art not like unto man; thou knowest what I desire. I desire to get upon the right way, and walk therein. O, teach thou me what I shall do." In this manner I prayed for some length of time, and then retired to my bed again. I could, however, sleep but little, for my soul was engaged for the one thing needful. As I entered the work-shop in the morning, the first thing I viewed was the Bible, which was laying by the side of the priest's book, upon a bench. I felt an inexpressible drawing toward the Bible. I took it, kissed it, and leaped for joy. I opened and read, and every letter appeared to say to me, this is the way to truth. I looked at the priest's book with disapprobation, and also soon sent it back to the priest. Blessed be God, my Savior, who has established my heart!

From this time, I went no more to the Roman Catholic Church. Now I was pointed at

by the finger of scorn. I, however, was not concerned about it. My nearest friend, a rigid Catholic, did all he could to win me back, and said I would go where M. Luther is. "Yes," replied I, "yes, dear brother, this is my earnest desire. I firmly believe that he is in heaven," (when I said this, my friend turned pale, and crossed himself,) "like Huss, and many others, whom the Romish Church executed, through her inquisitions; and had they the power this day, I too, would have been led to the slaughter bench. Yet, I believe, that for Jesus and the sake of his truth, I should be willing to suffer all." Whereupon my friend said I had drank whisky, and showed me the room door. I remembered that they called my Savior a wine-bibber, and said Peter was drunken with new wine, and was glad to suffer reproach for Jesus' sake. So far God had enlightened me through his precious word, but I lacked something yet of being a Christian. I was acquainted with some Lutheran brethren, who, like myself, were seeking the salvation of their souls. We agreed to hold a prayer meeting once a week, of which the Lutheran preacher himself was the leader. He was an honest man, who taught us the way as well as he knew it himself; but as he was infirm, he soon left us; exhorting us, however, before his departure, that we should continue to assemble for prayer, and appointing me for the leader. We obeyed his instruction, but found ourselves much embarrassed, because none of us would

venture to pray extemporaneously in public, notwithstanding we could pray in secret; but God helped us in our extremity. In the house where we held our meeting, I met a man whom I heard speak with the landlord on the subject of religion, and whom I loved, and in whom I had confidence. I laid our case before him, and asked him to become our leader, to which he consented. He opened our meeting with singing and prayer, read a portion of Scripture, and exhorted us from it, and then called upon us to pray. We all excused ourselves, whereupon he concluded with prayer, himself, and asked us whether we would meet again. We met again the following Sabbath, as there was no preaching in the Lutheran church, at that time. After he had opened the meeting, as before, he explained to us more clearly the nature of evangelical repentance; and that upon repentance, faith must follow, through which we receive the forgiveness of our sins; and that without it we could not inherit the kingdom of God. While he was speaking, it pleased God to baptize me with fire and with the Holy Ghost. It appeared to me as if mountains lay upon my heart. My burden pressed me so heavily that I cried aloud to God. I sought to restrain myself, but could not. I then cast myself into the arms of Jesus, who says, "Come unto me, all ye that are weary and heavy laden, and I will give you rest;" and, also, I obtained peace with God. Now my mouth was opened, and I could pray and praise

God; for I was made a partaker of the Spirit, through which I could cry, "Abba, Father." The Spirit of God gave witness to my spirit, that I was a child of God. Old things had passed away, and behold, all things had become new. Every word in the Bible spoke peace to my soul. Soon afterward, my wife and sixteen of my brothers and sisters, received the same blessing.

But now, new persecution commenced. The Lutherans united with the Catholics in persecuting us. Soon after, another Lutheran preacher came, who was a strict observer of the letter. He became our enemy, and alas, offended many of these little ones, who believed in Jesus.

This is the conclusion of my experience of true Christianity. I will now add some thoughts on the Roman Catholic Church.

I was often asked if I could not be a good Christian in the Roman Catholic Church, and if I believed that there were no good persons in it? The latter I did not doubt in the least, but the former I had to answer in the negative. If I had remained in the Romish Church, I would have gone against my conscience and convictions; and who can be well pleasing to God who opposes his Spirit and his own conscience? All who receive the Bible as the word of God, and read it with attention, must acknowledge that the teaching of the Romish Church directly contradicts the holy Scriptures, and, instead of leading the wanderer to God, leads him still further astray.

The worship of saints is a leading away from God. God says, "I will not give my glory to another." But, say the Roman Catholics, "We do not worship the saints, but only call upon God through them; and through their intercession with God, we obtain that for which we pray." This doctrine arose from the bottomless pit, and came from the father of lies. Jesus Christ is the only intercessor: "For there is one God, and one Mediator between God and man, the man Christ Jesus," 1 Tim. ii, 5. It is also to be observed, that while some Catholics believe that alone through the intercession of the saints we are made worthy to approach Jesus, the greater part, who have but limited views of religion, expect their help entirely and alone from the saints. But not alone the command, "Thou shalt have no gods beside me," but also the command, "Thou shalt not make unto thee any graven images, nor likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth," has been violated by the Romish Church. God well knew that the making of images would lead to idolatry, and notwithstanding the enlightened ones among them are ashamed of the doctrine of their Church on these points, and do not wish to be counted simple enough to worship saints and relics, yet it is known to the world that the greater part of them bow and kneel to images.

Go to Austria and old Berne, and you will find heathens kneeling before their images.

Again, go to Asia and Africa, and you would imagine you see Catholics kneeling before their images. In the Bible we find nothing of the worshiping of saints, but directly the contrary. "Call upon me in the day of trouble, and I will deliver you," saith God. "Whatsoever ye shall ask the Father in my name, I will give you," is the promise of the Savior.

I believe that the Roman Catholic Church would be frightened, if she could see many of the saints that she worships. Others that may be in heaven, we should leave undisturbed. As faithful followers of the Lamb, they are truly worthy of honor; yet they have to confess of themselves, after they have done all, "We are unprofitable servants," and are saved by grace; and the honor of the good we have done through grace, all belongs to God, who created us thereunto in Jesus Christ. If it were the will of God that the saints should answer when called upon, they would, undoubtedly, say what the angel told John, Rev. xix, 10: "See that thou do it not: I am thy fellow servant, and of thy brethren." They would do like Peter, who, as Cornelius fell down to worship him, raised him up, &c., Acts x, 25, 26. Jesus Christ is the only and all-sufficient intercessor with God for us. O that my brethren would acquaint themselves with the Bible! then they would become acquainted with the character of the Savior. Who is of so much love and mercy, humility and friendship, as Jesus? No one who is sincere need be afraid of him.

He says, "Whosoever will come unto me, I will in no wise cast him off." How he calls and invites us, "Come unto me, all ye that are weary and heavy laden: I will give you rest." Cast your eyes to Golgotha—there everlasting love hangs upon the cross with outstretched arms, calling and thirsting for poor sinners. The thief freely prayed to him, "Lord, remember me when thou comest into thy kingdom;" whereupon he immediately received the answer, "This day shalt thou be with me in paradise."

The doctrine of purgatory is another great error, the bad effects of which will only be fully realized in eternity. How many quiet their own souls with this in time, and will afterward wake up in hell, where there will be nothing but endless lamentation and sorrow? The doctrine of purgatory dishonors the merit and power of the atoning sacrifice of Jesus Christ. Jesus has purchased a full redemption—in his name is forgiveness of sins: "For by one offering he hath perfected for ever them that are sanctified," Heb. x, 14. God has opened up a way of salvation to man through Jesus Christ. He offers to all salvation through free grace. But he who would be saved, must become obedient to the Gospel, truly and evangelically repent, and then put his whole trust in the merits of Christ. Then will the promise be fulfilled in him, "Their sins and their iniquities will I remember no more." But when there is forgiveness, there is no more

offering for sin. Also, with the pardon of sin, the person receives a new heart. So says the prophet Ezekiel, xxxvi, 26, 27: "A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and will give you a heart of flesh; and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them." This is the work of regeneration, in reference to which the Old and New Testaments bear an agreeing testimony; and in reference to which our Lord positively assures us, that "except a man be born again, he cannot see the kingdom of God." "But there is, therefore, now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." But is the question asked, will the children of God who are born again remain without sin? Then we will let the apostle John answer in his 1st Epistle ii, 1: "My little children, these things write I unto you, that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ the righteous." So long, therefore, as this Advocate is viewed as sufficient by the Father, we need no purgatory. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "The blood of Jesus Christ, his Son, cleanseth us from all sin." So long as the blood of Jesus Christ retains its virtue, we need no purgatory. Do we not clearly discover from this, that it is

an anti-christian doctrine? To suppose the case of a moralist who has committed no out-breaking crimes, but only "venial" sins; who, according to the doctrine of the Romish Church, will not go to hell, but only to purgatory, where he must do penance for his sins. Such a saint could ascribe but a small part of his salvation to the merits of Christ; namely, this, that by his baptism he was washed from original sin—the rest of his salvation he has wrought out himself, in that, through his morality, he has escaped hell, and for his "venial" sins he has paid by his penance in purgatory. With such as wish to be saved by their own merits, God is not well pleased. The language of the redeemed is, "While we were dead in trespasses and sins, Christ has made us alive." "By grace are ye saved through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast."

I fear that if all the Roman Catholics would get to heaven, there would then be nothing but boasting, while they are seeking their salvation through their own righteousness. Yet God, who is merciful, has power sufficient to bring many of those who are yet in error, to a saving knowledge of the truth.

I also wish to make some remarks about mass. In mass, I was instructed that Jesus was offered without blood. Mass is called a reconciliation, thank and intercession offering; but we can find nothing of it in the New Testament. Where do we find that the apostles

went about reading mass? They preached the Gospel, baptized, and showed forth the Lord's death, in that they took bread and wine in remembrance of him. Do the Roman Catholics likewise? No. Since 1216, the priests have acted directly contrary to the words of the Savior, by denying the wine to the people. For a number of centuries, mass offerings were not known. After this, however, he of whom the prophet Daniel spake, arose, see xi, 37, 38. So also, the apostle Paul prophesied, 1 Tim. iv, 1-3. "Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." As a Roman Catholic read the above verses to me, and said, "This means you, because you have fallen from the faith," I requested him to read the following verse, and asked him if the Romish priests were not meant by it? to which he could give no answer: "Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth." Again, whoever is acquainted with Church history, knows how far the Romish Church has departed from the teaching of Peter, 1 Peter v, 2, 3: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being en-

samples to the flock." It appears that the apostle had a revelation of the fall of the Church. Who does not know to what extent the Pope has usurped authority, not only over the consciences of men, but also over worldly rulers? As says the apostle Paul, Acts xx, 29: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." How mournfully has the Papal Church fulfilled this in herself, by shedding the blood of thousands of the saints, who steadfastly refused to worship the beast, and to receive his mark? "Beware," says the Savior himself, "of the false prophets which come to you in sheep's clothing; but inwardly they are ravening wolves. By their fruits ye shall know them." By their fruits false teachers always could, and still can be known, let their name be what it may. Here, also, a word concerning the marriage state, which the priests are forbidden to enter into. According to the teaching of the apostle Peter, 1 Tim. iii, each bishop, or preacher of the Gospel, can do according to his own judgment; he can follow the example of Peter, and marry, or, like Paul, abstain from marriage—he can do either to the glory of God; but the Romish Church requires of all who wish to devote themselves to the priest's office, the presumptuous vow to abstain from marriage all the days of their lives. From all this, and much more that could be named, it is manifest that the Romish Church has departed from the word of God. This departure

is clearly described, 2 Thess. ii, 3, 4: "For that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped: so that he, as God, sitteth in the temple of God, showing himself, that he is God." The Pope assumes the place of God, by pretending to forgive sins, or to have the power to condemn to hell, which God alone can do.

Again—the Romish Church professes to be infallible, while none but God can claim to be infallible. If our first parents, who were created in the image of God, holy, just and wise, could be deceived, how much more could the Pope, who is a fallen being, be led into sin and fall into errors? What a presumption it is in the heads of the Church, to say they cannot err. Nothing upon earth is without deception but the word of God. This is to be our rule of faith and practice. So says Paul, Gal. i, 8: "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." The Lord Jesus himself, says, Rev. xxii, 18, 19: "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of

the book of life, and out of the holy city, and from the things which are written in this book."

In conclusion, a word to my Roman Catholic brethren after the flesh. My ardent desire is, that they (priest and people) may be brought to a true knowledge of Christ. This would also soon come to pass, if they would allow themselves to be moved to read the Bible with attention and prayer. Quite lately a young man was converted by the power of God, who was a member of the Roman Catholic Church, and who had intended to devote himself to the priest's office. May God give him grace, that he may win many of his brethren to Christ. May God also grant his blessing upon this communication.

Rev. L. S. Jacoby's Experience.—I never belonged to those who doubt the existence of God; for the deep impressions made by the admonitions of my pious mother, were never entirely erased from my mind. I had the name of an evangelical Lutheran from Germany, (for so testified my certificate of baptism, at least;) but I had no idea of true Christianity, although a New Testament, which had been presented to me, was my continual companion. Some time before my conversion, particularly in Cincinnati, (where I arrived in the beginning of November, 1839, a year after my arrival in America,) I frequently read in it; but I often cast it from me, exclaiming, this cannot possibly be true. Every Sabbath day, I visited

some church; I attended worship sometimes in German, and sometimes in English, for I understood the latter tolerably well; but must confess that I usually went from church as I had gone there.

Of a German Methodist church, I had never heard. One evening, however, a young man, to whom I gave instruction in English, asked me if I would not go with him to the German Methodist church, on Sabbath evening, as it was a real theatre—a place of much amusement. At first, I had no especial desire to go; but the following Sabbath, a number of young persons came to my lodging, and urged me to go. Brother B., at that time a local preacher, made his first attempt to preach, on that evening. His text was, the parable of the prodigal son. I could find nothing to make sport of, excepting his singular expressions and pronunciation—he and I being from different parts of Germany, he had, of course, peculiar provincialisms. His preaching was, to me, a novelty, as I never had had an idea that a plain, uneducated man would attempt so great an undertaking. I would have been glad to have gone to prayer meeting on the following Thursday evening: I had an especial anxiety to go; but could not find time, as I was then giving lessons in the evening. The following Sabbath evening, I was one of the first in the church, and took my seat not far from the pulpit. Brother Nast preached from, “I am not ashamed of the Gospel of Christ.” Satan suggested

to me that I should look right earnestly at him, to see if I could not make him laugh. I did so; and instead of making him laugh, became myself an attentive hearer. Amongst other remarks, he made the following: "There may be a Saul among us, whom God will convert into a Paul," which struck me, and went to my heart. Hitherto, I had been immersed in the vices of the world; but now I was brought to reflection. On the following Tuesday evening I went to class meeting. The union and love which I there found among the people, and the happiness which appeared impressed on every countenance, made me feel solitary and forsaken; and I stood absorbed in reflection, until an aged sister asked me why I appeared so sorrowful. I could find no peace nor comfort at home, and felt very unhappy wherever I was. On the following Thursday evening, I attended prayer meeting; but my knees refused to bend, until one of the brethren prayed that God would grant that sinners might bend their stubborn knees before it should be too late.

On Friday, I was invited to the house of our dear brother Nast: I soon obtained such confidence in him that I opened to him the whole state of my mind. He directed me to the Lamb of God that taketh away the sins of the world; and, after he had given me a most kind exhortation, we bowed our knees together before a throne of grace, and he offered up a fervent prayer to God for me. After which I, for the first time, raised my voice in earnest prayer to

God for the pardon of my sins. I then left brother Nast, with the firm resolution that henceforth I would forsake the world, and wholly devote myself to God. At home, I cast myself down to pray in the name of our Lord Jesus Christ; but as I had pronounced this name, a voice within spoke to me, "Thou hypocrite, how canst thou pray in the name of Him on whom thou dost not believe?" but I did not suffer myself to be disturbed. It soon, however, appeared to me as if the room was filled with people charging me with hypocrisy; yet I continued, and from that moment I could pray with confidence in the name of Jesus, because through his name *alone* we can be saved.

I now commenced tearing myself loose from my former associates; and, at the first opportunity on Monday before Christmas, 1839, I joined the Church during love feast. As those were called to approach the altar who wished an interest in the prayers of the pious, I did not confer with flesh and blood, and for eight evenings went thither. Twelve days I sought the Lord earnestly; I attended the watch-night. The new year was commenced with prayer, and the children of God sang the songs of Zion, and were filled with joy. I remained in prayer on my knees. I thought that my heart would break under the burden that lay upon me. I sighed for deliverance; and, blessed be God, not in vain. The Lord visited me, and I was blessed with peace and joy in the Holy Ghost. I rose from my knees re-

joicing, and embraced heartily my, till then, almost unknown brethren, and joyfully declared that the Lord had delivered me. Never shall I forget that hour, neither here on earth, nor in heaven. The Lord Jesus showed his mercy to a great sinner, and his grace was the more magnified. I had a happy New-Year's day. In the afternoon, however, the former friend who first took me to the Methodist church came to see me: he mocked, and scoffed, and called me strange names. I sought to quiet him by giving him an account of my conversion; but he only became the more abusive, and was actually about attempting to beat me. I thereupon said to him, quite composedly, "If you had treated me so before I was converted, I would have put you out of doors; but now I will rather go myself." So I went away, sadly, and I understood he quit my house in a rage. This circumstance made me dejected, and in the evening I went anew to the mourners' bench. Brother Nast asked me, if I had not professed to have found the Savior? I told him I had, and related to him the reason of my mourning. He exhorted me to earnest prayer; and soon I found the joy which I had experienced return to my heart.

Now a new period in my life commenced. My delight in the things of this world had come to an end; and it was my greatest joy to be united with the children of God. Our dear father Schmucker, at the time alluded to, had charge of the society; and to him, as well as

to brother Nast, under God, I owe many thanks, for the encouragement they gave me to go on in the service of the Lord. They took me by the hand, and led me as parents lead a child when it first attempts to walk. I ought to remark, that brother Nast, in my first visit to him, lent me Fletcher's Appeal. This book contributed much to convince me of my lost estate; and after my conversion, it was of great advantage to me in my growth in grace.

From the first moment of my conversion, I felt a great desire to communicate to my countrymen my own happiness, and the power of God, as exhibited in the Gospel. But I was yet weak myself. I therefore sought to strengthen myself by the word of God, and the reading of other religious books, but more especially in the exercise of prayer. I can honestly say, that the first three months after my conversion were the happiest in my life. I did not leave my room, (which was in the upper story of the Methodist Book Room,) except to attend church. The Lord blessed me, and I grew in the knowledge of things divine. One evening, brother Schmucker took me into the pulpit to exhort after him. I knew but little of what he preached, for my whole frame trembled, and I could scarcely collect myself for prayer; yet when he closed, I arose in the name of the Lord, and words were given to speak to the congregation. I received license to exhort, and commenced my labors, trusting in the Lord. I especially visited the workmen

on the canal; but, alas! saw but little fruit. Yet I confided in my Savior, whose Spirit moved me to proclaim his holy Gospel. And I am convinced that the seed which, by the grace of God, I scattered in weakness at my appointments, (of which I filled one nearly every Sabbath,) has not remained entirely without fruit.

In March, 1841, Bishop Morris sent for me, and asked me whether I was willing to go to St. Louis, Mo., as missionary. I confessed to him my spiritual weakness, my youth and inexperience, and especially my limited knowledge of the holy word. He answered all my objections, and encouraged me to commence in the name of the Lord, and to live close to him, and confide in his promises. I arrived at St. Louis in August, 1841, and the English brethren received myself and wife in the most friendly manner. I preached the first Sabbath after my arrival, in a small church rented of our Presbyterian brethren. We continued to worship there until, by the help of God, we dedicated our own church. I had to contend with many temptations. I not only often bowed before the Lord on my knees, but also cast myself on my face in the very dust, and wept and prayed to my Savior. The Lord heard my anxious cries. Soon souls were converted to God, and a small society was formed. Since our last camp meeting, God has blessed me with an especial peace; and my firm conviction is, that he will lead me the few remaining days of my life according to his will, and give me grace

and strength to walk in his holy ways, and then at death I shall exchange this earthly pilgrimage for a heavenly rest. May God grant this, for his name and mercy's sake! Amen.

In conclusion, I will say, that the Lord has especially blessed us this year. Our society consists of one hundred and fourteen members.* Our Sunday school is in a good condition, and the day school which I commenced last October is still increasing. Pray for your unworthy brother in Christ.

Rev. H. Koenecke's Experience.—I was born in Germany, in the kingdom of Hanover, May 28, 1800. My father died in the prime of life, leaving my mother with five children, of which I was the oldest, being nine years of age, and my brother Charles, now German missionary in Illinois, was the youngest, being eleven months old. My mother was a widow twenty years, and endeavored to train us up in the nurture and admonition of the Lord. The impressions that were made on my youthful mind, often followed me in my course of sin. In the year 1824, I was married; but at this time I was in a sad condition. I had given myself to drinking and gambling; yet for the sake of making a living, I fully resolved, that as I had taken a wife, I would break off from all these vices. But, alas! I had soon to learn that I was no longer master of myself, and that

* This society would be much larger if it were not for the numerous removals of members, which is more or less the case in all our large cities; but those who remove will exert a pious influence in other places.

these contracted habits held a control over me. What I now learned by experience, I could not previously have believed; for it was a favorite maxim with me, that man was able to govern himself. With my strongest resolutions, however, I was not able to resist sin. I often saw clearly that unless a change took place, I should not only plunge myself into an untimely grave, but leave my wife and children in a most sorrowful condition. I did not like to think of death and eternity, for these thoughts usually disturbed my mind. In this vacillating condition, sometimes having pious resolutions, and then, again, thoughtlessly transgressing, I spent ten years of my married life. During this time, my wife shed many a tear; but her principal comfort, probably, consisted in the reflection, that most of the women in the place where we lived, were not any better off than she was. The village in which we lived, contained about twenty houses, and in it were twelve taverns! all of which had a good run of custom. There was also a Lutheran church, in which there was worship every Sabbath morning, from 10 to 12 o'clock. Many of the members, however, would visit the taverns before going to church, and a majority of the remainder would take their dram at home; so that I can most confidently aver that there was scarcely ever ten men in church who had not been drinking whisky. As soon as worship was over, all kinds of amusements were commenced in the tavern. The dancing-floor was cleared off,

music struck up, and an invitation given to dance. The nine-pin alley and card-table were put in a state of readiness. Thus was Sabbath-breaking set in motion, which often continued till late in the night. Sometimes, however, their hilarity was interrupted by quarrelings, contentions, and blows. Many would go home with wounded and bruised heads; and others, robbed of their senses, would stagger to their dwellings.

From such a miserable life, God delivered me in 1834. In the night, between the 26th and 27th of December, I had been playing cards from 2 o'clock, P. M., until 12 o'clock at night, and lost considerable money. On my way home, the thought came into my mind, How wrong have I done? All my money is spent, and in the morning I shall much need it. I have an industrious wife and five children at home, and yet I spend every thing in a wrong way. With this thought, it appeared as if God, from heaven, spoke to my heart, saying, "Also, against me hast thou sinned." While these thoughts were passing in my mind, I could not move a step. Many of my past sins were brought to remembrance, and my heart was so affected, that in the midnight hour, under the open canopy, I was constrained to cry aloud, while tears flowed from my eyes in greater quantities than they had ever done before. How long this continued, I cannot tell. I finally went home with a heavy heart, and with a firm resolution to forsake my ungodly

companions, and to regulate my life according to the word of God. I had, also, received so much light, as led me not to depend upon my own strength, but to pray to God, that he might aid me to put my good resolutions into practice. I now believed, in the honesty of my heart, that I ought not to express my feelings to any one in our village, notwithstanding I would gladly have done it, had I believed that I could find one among them that was like minded with myself. This brought me to think, that perhaps the people in T—— and B——, of whose religion and piety so much was said, might be of the same mind as myself, and consequently, a desire was waked up within me to have some conversation with them. I had often heard that they severely condemned dancing, playing, drunkenness, and such like things. This induced me to believe that I should agree with them. They lived twenty miles from my place of residence, and had been converted through the instrumentality of Moravian missionaries. These missionaries, however, I at that time did not know, for they were called by different names, as mystics, pietists, &c. I now, for the first time, made known to my wife that I wished to visit the people in T——. She, however, was not satisfied with my purpose; and besides this, she had noticed, that in the few weeks past, I had been industriously reading the Bible, and she was afraid that I should bring as great a reproach upon her and myself as lay upon these people themselves.

This threw me into a state of painful anxiety; and I secretly prayed to God, that he would teach me the right way; and he so ordered it, that in about two or three weeks afterward, a man met me on the street, from whose dress* I judged came from that place. I spoke to him, and asked him whether he came from T—— or B——? “From B——,” was the answer. I then said, “Please tell me what kind of people those are in your neighborhood, who have all manner of nick-names, and hold meetings out of the church?” “I am one of them,” was the reply, while he looked very friendly at me. I was now, with an anxious heart, already much taken with him. He commenced with an account of conversion, and the new birth, and of the lost condition of the natural man, &c. I then related to him how it had lately been with me; upon which he said that God had awakened me, and that I should seek, through Jesus, for the pardon of my sins. He explained to me, as well as he could, the way of salvation, and exhorted me not to be ashamed of being a follower of Christ, but willingly to take up and bear the cross, and hunt up others, and meet together to read the Bible and pray together. He then left me, and I followed his advice. Often I engaged in prayer, with deep penitential feelings, but always in secret places. I wished to pray publicly in my family, yet a false shame kept me back.

* In Germany, each district has some peculiarity in dress.

At this period of my repentance, my wife noticed that I was really in earnest, and the people soon began to scoff at me. My wife then laid every thing in my way; and when she found she could not accomplish her object, she commenced weeping and lamenting that I had exposed her to so much reproach. She had eleven brothers, and a large number of connections. For two evenings in succession, she was very much enraged. The third evening I had some fearful forebodings; but I continued in prayer to God. On this evening I was indeed put upon the severest trial that I had ever experienced in all my life. She urged me most earnestly to give up my religious course entirely, and told me that if I continued to live in this way she would leave me. After various threatenings, which I cannot describe, I finally asked myself, what shall I do? the peace of my family will be certainly destroyed. I sprang up, not being able any longer to endure it. I got my Bible in order to read in it; and as I opened it, I read in the superscription to the 116th Psalm, "Comfort for the afflicted." Then, thought I, with a sorrowful heart and tears in mine eyes, this may be something for me. As I read the first verses, I felt as if the psalm had been written expressly for me. When I had read it through, I had such comfort and such a strengthening of my faith, that I resolved, with renewed courage, to take up my cross, and concluded that the hand of the Almighty could change my situation. I there-

fore once more prayed to God with a stammering voice. I read the psalm through again, and then retired to rest quietly, my wife having by this time gone to sleep. But I could not sleep the whole night through, being filled with hope and confidence in the almighty power of God. The next morning she would not speak to me. I, however, addressed her as follows: "Beloved wife, I have something to say to you. If I had seven wives opposing me; and if each of them were seven times worse than you are, it would be out of their power to turn me from my purpose; for in my temptation, God has strengthened me. Come and see this psalm." She would not, however, read herself; so I commenced, and she listened with patience. And from that hour I had, by the grace of God, the victory. My wife was changed, and never persecuted me again. Here I must confess that I was not yet converted; but this was only a degree of preventing grace, which God granted me in my awakening; for I well knew that I should have to experience a greater change. I had no assurance of God's favor, nor the pardon of my sins. Many a day I went from four to eight times in secret, fell upon my knees, and prayed to God, and often received some comfort; but still I lacked a living faith. Sometimes, however, I had the assurance that in case I should die in this penitent state, God, for Christ's sake, would have mercy on me, and take me to heaven.

I now began to look around to see if I could

not find some one to unite with me in seeking salvation. One Sabbath afternoon, I went into a house in which I knew there was a woman who was in the habit of reading her Bible. I met some others there. We continued meeting from time to time to read the Scriptures, and Arndt's Book of True Christianity, and also to pray with each other. In a few weeks our number increased, so that we had from ten to twelve at our meetings, among whom also was my wife.

This was in May, 1834. It was not long until we were visited by the brethren from T—— and B——. We commenced our meetings with singing and prayer. And how astonished we were to hear one of them offer up a powerful prayer from the heart! Such a prayer I had never heard in all my life. I viewed this as the effect of divine grace, and resolved afresh fully to make a surrender of myself to God; and I found, after persevering in prayer, the pardon of my sins in the blood of the Lamb. A living faith was begotten in my heart, and I felt that I could praise the God of my salvation. I now undertook to be the leader of this society. The number so increased, that in two years we had thirty persons. We were not only exposed to persecution from the world, but were so circumscribed in our privileges that we could not serve God according to the dictates of our conscience. This awakened in me a strong desire to go to America, as I had often

heard much of the religious liberty enjoyed in this country.

I, with my wife, and another family, agreed to start for America; and we landed safely in Baltimore on the 11th January, 1836. We did not remain there long, but moved to Wheeling, Va. I was in high expectation of soon meeting some German American brethren; but, alas! I found myself disappointed. I then visited the Lutheran Church, which had hitherto been my Church; but as I did not find much of the spirit of religion there, I began with the family above alluded to, and another family, to hold meetings again. Our number increased to twenty-five or thirty. Soon afterward, however, most of them removed to Marietta. Sometime after this, I heard that the Methodists were going to send out missionaries among the Germans, and that they were about publishing a German religious paper. This was in 1838. I had for sometime attended the English Methodist church in Wheeling, and after due reflection and examination, I was induced to write a letter to Rev. Wm. Nast, who was to be the editor of the paper, with a request that he would use his influence to have a missionary sent to Wheeling.

On the 24th of December, of the same year, brother John Swahlen came as an agent to Wheeling, to obtain subscribers for the Apologist. We held a meeting the same evening, rejoiced together, and the next day we united with the Church on probation. Brother Swah-

len was afterward sent to us as a missionary, and I was appointed class-leader and exhorter. God was with us during the first year, and our society increased to eighty-three members.

I was subsequently licensed to preach, and am now a missionary to the Germans. I am at present (March 23d, 1843) engaged in the Chester mission, Meigs county, Ohio conference. To the glory of God I can say, that this mission is in a prosperous condition.

Formerly these people were in the greatest ignorance of God. Violating the Sabbath, cursing, swearing and drunkenness, were their chief employment. Many families, notwithstanding they bore the name of Protestants, had not the Bible in their houses: the children had no school; and the outward ordinances of religion, such as the sacrament of the Lord's supper, &c., had not been attended to for six years. But now, many a house where cursing and swearing were once heard, has become a house of prayer. We have three Sabbath schools, which promise much good. Obedient hearts have been implanted in many rebellious children. Some of them have already been converted, and have made a full surrender of their hearts to God, of which their exemplary lives furnish the most abundant testimony.

In this mission, we have now fifteen members who were formerly Roman Catholics. They rejoice together that they have been redeemed from the darkness and superstitions of Popery. It is true, they are frequently severe-

ly attacked by the Romish priests ; but hitherto the priests have accomplished nothing : in fact, their efforts have only made the converts more firm and steadfast in the truth which they have espoused.

The following well authenticated account of an attack on one of our new converts, will show the spirit of Roman priests. Should any person doubt its truth, the location and names can be given.

On the 24th of November, 1842, a Papist priest from S——, twenty miles from A——, came here, and desired to see those members who had gone from the Roman Catholic to the Methodist Church, and especially one brother by the name of M. W. At the request of the priest, this brother, with some others, went to the place appointed for worship. At the close of his ceremonial services, in which the half of the sacrament was administered to a few,* he addressed himself to brother W. as follows : the communications being made through an interpreter, as the priest was English, and brother W. could not understand the English language :

“ *Priest.*—Why did you leave the Catholic Church ?

“ *W.*—Because I was no longer satisfied in it.

“ *Pr.*—You have mistaken the right way and fallen from the true faith.

* It may not be improper here to remark that the Roman Catholics, in administering the sacrament, withhold the cup from the communicant, and only distribute the bread ; the priest drinks the wine himself.

“*W.*—You cannot make me believe this, notwithstanding you are a learned man. You cannot rob me of that which I have experienced in my heart.”

Here the priest invited *W.* to sit with him on the bench: he had a Bible, published by the American Bible Society, in his hand: as he opened to several passages, he told him to read.

“*W.*—Is this Bible correct?”

“*Pr.*—Yes: there is, however, a slight difference between some verses in it and the Catholic Bible, but the sense is the same.”

W. turning himself to the other Catholics present, said, “Either you or your priest has told an untruth: for last Sabbath, as you returned from his church, at A——, you told me that the priest had declared that our Bible was false, and on that account, especially, all Methodists would be lost.”

All present were now silent, and cast an eye at the double-tongued priest.

“*Pr.*—Read this passage, in John xx, 23.

“*W.*—You will excuse me for refusing to engage with you in a dispute on the word of God; for you, as a priest, well know that a common Catholic is not allowed to read the Scriptures; moreover, it is but a short time since I commenced reading the Bible.

“*Pr.*—That is a lie: every Catholic may read the Bible;” and turning to those present, asked if this was not true? They, however, bore a negative testimony. This brought him

into great embarrassment. He then read, "Whose sins ye forgive," &c.

"*W.*—But can you, also, forgive sins?

"*Pr.*—No, I cannot; this Jesus Christ alone can do;" and with an air of importance, he inquired, "Will you not become a Catholic again?"

"*W.*—No, never; and I have thanked my God thousands of times that I have been delivered from darkness, and have come to the clear light of the Gospel.

"*Pr.*—In the Methodist Church any country farmer can be a preacher.

"*W.*—But they preach to us the pure word of God, and have been the means of bringing me to a knowledge of Jesus Christ, my only mediator and high priest; while you have the Pope for your head, whom, perhaps, you have never seen. I can now do without the Pope; and I believe that, according to the word of God, I am now a true Catholic, if the word catholic means true faith."

On saying this, the priest turned to some of the converts, and asked if he should erase their names from his book? to which they responded with a hearty "Yes." The priest then told them that they would now go to hell.

On the previous evening, this priest was in a Catholic house, where the owner's wife had joined us. After some fruitless attempts to persuade her to return to the Catholic Church, he advised the husband to take a hickory club, and give her a good pounding; and then sell

his land and move from the neighborhood: he would tell him where he could find other good land, &c. He also told the husband to burn his wife's hymn book.

This man, though yet unenlightened, saw that the spirit which induced the priest to give such advice, could not be the Spirit of God, and, consequently, did not follow it. The effect of the whole was, that on the following Sabbath evening, I had the privilege of preaching in a Catholic house, and had a number of Catholic hearers. The priest had better spare himself the pains of making another effort of this kind; for our sheep do not know his voice; and many who yet remain Catholics are no longer completely in the dark, but have heard many of the wholesome truths of the Gospel. May God cause their prejudices entirely to vanish, so that they may speedily find Jesus, the only mediator between God and man, and that they may believe that he made a sufficient atonement for the sins of the world, and that consequently, the offerings of the mass and prayers to the saints, are nothing but idolatry! O, may they all come to Him who is the only refuge from the dreadful storm which will finally fall upon the ungodly!

Sometime after this, a Romish priest came from Cincinnati: he also did his best to win back converts; but all was in vain. In the spirit of a true Jesuit, he condemned all the Methodists; and said that the circulation of the Bible was the work of the devil. The effect

of his visit was only to unite those he sought to lead off, more closely to us.

Shortly after this, three more persons joined us; and they now rejoice in their freedom from the Romish yoke.

We have very good prospects on the Chester mission. It is hard to persuade the Germans that they must be converted. They have many prejudices against us; but when they are once convinced of the truth, and make a commencement, we may confidently calculate on their perseverance. This mission now consists of ninety-two members, and all of them have so far remained steadfast, save one that we had to expel.

In conclusion, I would express my gratitude to God that I ever became acquainted with the Methodist Church, and that this Church has cared for the Germans of this country; for they are mostly like sheep going astray without a shepherd. May God continue to prosper our German Zion! I feel much encouraged to go on in the work of the Lord. My ardent prayer is, that his blessing may crown our feeble efforts, and that he may bring many thousands more to see their lost condition, and to seek the salvation of their souls.

Experience of Rev. Jos. E. Freygang.—This experience is extracted from his "Life, Experience, and Views," published in the Christian Apologist. Brother Freygang was formerly a Roman Catholic priest:

My observations in the Roman Catholic

Church, even from my youth, and the thought that I might perish myself, whilst trying to produce a reformation within the Church, induced me, through the grace of the Holy Spirit, earnestly to secure the salvation of my own soul. By reading and meditating upon the word of God, I found that the Roman Catholic Church does not point souls to that way which the holy Scriptures designate as the only one that can bring salvation. Besides, I had proofs upon proofs that the perverse and vicious lives of the bishops, priests, and nuns, were not the accidental and occasional aberrations of individuals, but had their foundation in the false and corrupt principles of the Church. I became more and more convinced that it would be impossible to remain pure among the impure; and I felt it necessary that a total change of myself and my relation to the world should take place, if I would avoid falling, with the blind leaders of the blind, into the bottomless pit of destruction, from which there is no redemption. I exclaimed, "Lord, what shall I do that I may be saved?" Human doctrines, traditions and inventions, had darkened to me the pure light of truth, so that I had lost the way to the cross, and my life had become one continued gloom.

About that time, the Rev. Dr. Thomson and Rev. Thomas Dunn, ministers of the Methodist Episcopal Church, came to see me. I was rejoiced at the visit of these learned and pious men, and conversed with them, not only respecting my situation and circumstances, but

also on the subject of experimental religion. Their piety and exemplary lives had inspired me with great confidence, and they poured balm in the wounds of my soul. My attention was now directed to Methodism, of which I had previously known little or nothing. I attended their meetings, and found the sermons, to which I listened very attentively, fully agreeing with the word of God. Many a sleepless night I spent during that period, meditating upon the pure and unadulterated word of God; and I came to the full resolution, not to rest until I found the Lord in the remission of my sins. The members of the Roman Catholic family with whom I boarded, became angry at my going so often to the Methodist church. Often when I returned home, I found my papers and books searched through. Soon after this, I resigned my charge as priest of St. Peter's church. At this the Catholics became enraged; and the trustees, in order to revenge themselves, published the next week in the newspaper, that I was dismissed by them. I could not labor without distraction of mind for the salvation of my soul. I joined the Methodist Episcopal Church, and had no more to do with the Catholics. The persecution then became great. The German Catholics met daily to consult how they could save the honor of the Catholic Church, etc. They resolved to calumniate in every possible way. I was also personally, in open day-light, insulted as I passed through the streets. All my former friends had become

my bitter enemies. But I felt that the more I was hated on account of my seeking that peace which the world cannot give, the more I was loved by my heavenly Friend. I felt a confidence in remembering, that he counts the hairs of our head, and careth for us; and I could cheerfully sing:

“Though troubles assail, and dangers affright;
Though friends should all fail, and foes all unite;
Yet one thing secures us, whatever betide,
The promise assures us, the Lord will provide.”

The meetings which I attended contributed to increase my faith more and more. One Sabbath, after I returned from Church, I shut myself up in my closet, and fell on my knees, for the purpose of supplicating a throne of grace, until the Savior would speak peace to my soul; and in that hour, halleluiah! praised be his name! pardoning mercy was poured upon my burning soul like a refreshing brook. I was now sure of the remission of my sins, and felt my Savior in my heart.

What I formerly loved, I despise now; and what I formerly despised, I embrace with double, ardent love. I feel no condemnation for past sins, for the atoning blood of the Lamb has washed my soul from the stain that sin made. Halleluiah to Him that has mercy! I feel no condemnation in my breast; for I have not received the spirit of bondage unto fear, but the Spirit of adoption, by which I cry in my heart, Abba, Father! Halleluiah to Him that has mercy! With a heart overflowing with grati-

tude to God, I can take up the expressive language of the poet:

“Thee will I love, my strength, my tower;
Thee will I love, my joy, my crown;
Thee will I love with all my power,
In all thy works, and thee alone:
Thee will I love, till the pure fire
Fill my whole soul with chaste desire.

Ah! why did I so late thee know,
Thee, lovelier than the sons of men!
Ah! why did I no sooner go
To thee, the only ease in pain!
Ashamed I sigh, and only mourn,
That I so late to thee did turn.”

Mrs. Jacoby's Experience.—I am too deeply indebted to grace, and to the long suffering and kindness of my Savior, in bearing with me while I was a sinner, to refuse to confess what he has done for me, especially if such a confession can in any degree promote the interests of his cause.

I must first remark that we were enlightened Catholics; that is, we did not attend to all that unnecessary round of service which many of the ignorant engage in.

My second brother, Joseph, who had been sent to a school kept by a pious and converted Lutheran, became converted himself, and was afterward sent to a theological school, to prepare himself for a missionary.

My oldest brother, who had started several years before me to America, solicited me strongly to visit him; and as two of my brothers had gone, I concluded to follow them.

On the 10th of March, 1839, we left our parents' house, and on the 27th of May arrived safely in Cincinnati. My oldest brother came, rejoicing, to the steamboat, and took me to his house. Scarcely had the first salutations passed, till he said to me, "But, Amelia, I am a Methodist!" I knew not, as yet, what a Methodist was, but the thought struck me, that the term indicated something similar to what my second brother had become. I felt dissatisfied, and blamed him that he did not suffer me to remain at home. I felt very much grieved, especially on account of my aged parents, as I knew they would be much afflicted to hear that my oldest brother had also fallen from the faith. Of course my resolution was to remain steadfast, and not to suffer myself to be persuaded to follow his example.

The first Sabbath after my arrival, my brother took me in the morning to a female neighbor, to accompany me to the Catholic church; and in the evening, I went with him to the Methodist church. Brother Schmucker preached from John iii, 5: "Except a man be born again," &c.; and such a sermon I had never heard. I was deeply affected, and the fear came upon me that I might die that night, and yet be unprepared for death. Although the impression made by this sermon was so deep on my mind, I was soon, by worldly persons, drawn into the pleasures of the world. I also heard so many strange stories about the Methodists, and their art in deceiving people, that I

became very much afraid of their class and prayer meetings. A short time after this, I attended a camp meeting, at which I was brought deeply to feel the corruptions of my unrenewed heart. On Sabbath day such a degree of fear came upon me, that on seeing one of my worldly friends, I requested him, if he did not wish me to be one among the most unfortunate of creatures, to take me from the place as soon as possible. He immediately procured a carriage, and took me away ; and I really felt myself quite fortunate when I saw Cincinnati again. From that time, my mind could not rest; and as my brother daily and earnestly exhorted me, I commenced examining his system of religion for myself. And I honestly confess that the efficient preaching, as well as the true and genuine spirit of charity, which I found among the Methodists, led me to the conclusion that they came far nearer the Christian standard than the professors of my former acquaintance. A dreadful fear, however, came upon me when I reflected that I might fall from the faith in which I had been raised. The priest said to me, when I left my home, that if ever I became restless or dissatisfied, I should select a priest in whom I could put confidence, and should open my mind to him, and he would soon convince me again, how good it was to be in the Roman Catholic Church, and how numerous were the means of grace she offered to poor sinners. I resolved, therefore, one Sabbath morning to go to confession. By this

means, I hoped to have my mind quieted again. I commenced with the usual form of confession I had been accustomed to in Germany, and intended, after absolution, to speak more fully of my uneasiness in reference to matters of faith; but scarcely had my confession ended, before the priest put the most shameless questions to me. This so provoked me, that I asked him if he was destitute of sense and discretion. He began to excuse himself by saying, *it was his duty to ask such questions!* I replied, that I believed the asking of such questions was not his duty. He then inquired if I had eaten meat on Friday. I answered in the affirmative. He then asked if I did not know that I had committed a sin? I replied, that the New Testament informs us we are to receive the gifts of God with thanksgiving. He then remarked that this was a command of the Church. I said the Church commands and prohibits many things that do not agree with the word of God. He then proceeded to ask me where I came from? and if the people of the place were all Catholics? I replied that about half of the inhabitants were Catholics, and the other half Lutherans. He said he did not believe that I was a Catholic. I informed him that my parents were Catholics, and that I had always been sent to a Catholic school, and had regularly attended the Catholic church; but I did not believe that I was so simple a Catholic as some. He then declared that he would not give me absolution. I told him I

wished to go to sacrament that day, and that if he would not give me absolution, I would go to some other German church, as there were several in the city. At this, he stated that I might go to the sacrament, if I would promise to attend confession for three Sundays in succession. I objected to make such a promise, and added, I only went to confession when I felt the need of it, and had no intention of making a business of it. He then gave me absolution, and I went into the church filled with anger, and received the sacrament. I wept the whole of the afternoon, in consequence of having, in such an unchristian state of mind, approached the table of the Lord. I prayed to my heavenly Father that he would forgive me this great sin. I found some peace for my conscience, however, in the reflection that the priest was more to blame than myself. From this time forward, I did not enjoy much satisfaction in going to the Catholic church; and, to confess the truth, I went more out of respect for my parents, than on any other account.

As my brother expected to be married soon, I found it necessary to seek a home for myself. In the month of August, I went to live with brother Nast. My intention was to make myself acquainted with the English language, and then return to my parents in Germany. I was very well pleased with my situation. I there enjoyed that quiet which it is always desirable to find in the domestic circle. I could not, however, bear so much of their praying; and

although I invariably knelt down with them, I did not engage in the exercises at all, during the first part of my stay, but sought, as much as possible, to scatter my thoughts. I felt a peculiar attachment to their child; and it was a great grief to me when, in the dispensation of God's providence, it was taken away. I was somewhat astonished that brother and sister Nast bore their loss with so much composure, and regarded it as indifference in them, as I was not aware at this time, that a Christian could, under such circumstances, resign himself to the will of God. Although I was considered a member of this Protestant family, yet I observed all the holydays of the Catholic Church. On All Saints' Day, (November 2,) I went to the church, and heard language from the lips of the priest that provoked me so exceedingly, that I did not attend the German Catholic church again until Easter; going, however, in the mean time to the English. The priest said, "Who among you, has not a father or a mother, brother or sister, husband or wife, or perhaps some other relation or acquaintance in purgatory? and should you not be willing to offer gifts for the ransom of their souls?"

The exhortations of my brother, and of brother and sister Nast, I had hitherto disregarded, notwithstanding their constantly reminding me of my unconverted state. In consequence of these appeals, I spent, during this winter, many a sorrowful hour; and often pray-

ed in secret that the Lord would teach me the way of salvation. At the watch-night I was so deeply awakened, under the preaching of brother Kisling, that when an invitation was given to the penitents to go to the altar of prayer, I went forward, and earnestly implored God to pardon my sins. The following night, an English sister, who had come on a visit to brother Nast's, prayed with me till 2 o'clock, A. M., and I thought that I enjoyed more rest in my mind than I had previously, and that I was nearer to God. The following night, however, I dreamed that my mother met me, and that I ran toward her, when she heartily embraced me in her arms, and said, "Have, then, all my children become Methodists?" "O! no!" I answered, "I am not yet a Methodist, but soon would have been."

From this time, I began again, through worldly amusements, to shake off my impressions; yet invariably on my return home, I felt that I had done wrong. One of my friends lived adjoining the river. I went to his house one Sabbath afternoon, sometime in the month of June. I found a number of young people assembled there, and it was proposed that we should go over the river into Kentucky. We accordingly went; and after we had taken some refreshments, we started back. One of the young men in the second skiff tried to make sport by running theirs against ours. We came very near being drowned. As soon as we landed on the Ohio side, I stated to a friend, that

this should be the last time that I would ever take a pleasure trip across the Ohio River on the Sabbath day. I left them immediately, notwithstanding they scoffed and laughed at me. This circumstance awakened me again to reflection: it brought back to my mind the wonderful deliverance God wrought out for me on my journey from Baltimore to Little York, when the cars, going over a cow, left the tracks, and would have thrown us over an abyss, if the chain had not happily broken.

From this time I sought the Savior earnestly. I went more regularly to church, and became, according to the wish of father Schmucker, a teacher in the Sabbath school. I also visited the classes from time to time, and often felt a desire to join; but the fear of man still kept me back. With gratitude I must acknowledge, that all the members of the Church treated me with the greatest love: father Schmucker, especially, exhorted and encouraged me with great gentleness and patience. On the 12th of August, camp meeting commenced. I felt no desire to go, and therefore remained alone at home. The following Sabbath I was sorely tempted. I thought I had so long sought, what the Methodists professed to have found, and had not yet experienced it, I had better try the Catholic Church again. I got my prayer book, and was on my way to the church; but I had scarcely gone a few squares when reflection arrested me, and I asked myself, if I was still a Roman Catholic in faith? All the errors and corrup-

tions of Popery were presented to my mind, and I had to confess that I could no longer believe what that Church taught, as it was against the word of God. I returned home immediately, locked myself up, and began earnestly to pray that the Lord would show me the right way, and give me a desire to go to camp meeting, if it was my duty to go. I also opened my Testament to get advice, and the first passage that met my eyes, was the text from which I first heard brother Schmucker preach. This, of course, was decisive. I firmly resolved to go to camp meeting, and there earnestly seek the Lord, under the prayers of the brethren. Our milk-man, with whom I was acquainted, happened just then to be going that way, as he lived near the camp-ground, and he took me. He was a backslider, and on the way, he endeavored to convince me of the necessity of conversion. He told me how sorry he was that he had got back so far, but that he was determined to seek the Lord again, and to give up his business. My resolution was now strong, not to return to the city until I had the assurance that the Lord had forgiven my sins, and adopted me as his child. On Sabbath evening, Monday, and Tuesday, I went to the mourners' bench; but self-righteousness still reigned in my heart. On Wednesday morning the camp meeting was to break up; and as I arose on Tuesday night from the mourners' bench, the thought struck me, how wretched I should be, if I had to return home as I came.

I therefore fell again on my knees, and entreated God to show me my sins fully. It then appeared as if a book was opened, in which all my sins were written. A terrible load fell upon my conscience. I began to cry aloud for mercy. Brother Schmucker prayed earnestly with me, and pointed me to the crucified Redeemer. I looked up to Calvary, and my Savior smiled at me. The intolerable burden fell off, and tears of joy ran down my cheeks. With what feelings of gratitude and love I embraced my sisters and brethren now, I cannot describe. My heart was full of joy, and I joined the Methodist Church the same evening. The following morning I went to the table of the Lord, and he blessed me with such a fullness as my weak body could not bear.

O ye poor, blinded Romanists! if you knew how good it is to confess your sins to the *Lord*, to be absolved by him, and by him alone, and then to partake of his supper after his own institution, you would soon give up your dead ceremonies and seek the living Fountain.

From this moment I served my Savior—that Savior who purchased me so dearly. The rage and mockings of my former companions excited only my pity, and when I saw that they would not be convinced, I withdrew from them as much as possible.

Not long after this, I married brother Jacoby, with the determination to sacrifice my weak powers in the service of the Lord. We were sent to St. Louis. I there deeply felt the want

of class meeting. My daily prayer to God was, "Give us soon a German class." The Lord heard our prayers. Souls were converted, and the Lord gave us blessed seasons of refreshment. My prayer also was, and still is for my yet unconverted parents, brothers and sister. I see the hand of God in their coming to this country, and I hope he will convert them all. May he keep me faithful unto death, and help me to approach him nearer and nearer!

Brother Xaver Luneman's Experience.—With a joyful heart I confess the great things that the Lord has done for me and my house. Glory, praise and thanksgiving be to God, now and for ever!

I received my religious instruction in a Roman Catholic school in Germany. I heard, even there, that a man must be born again, in order to enter the kingdom of God. But I was taught that the new birth consisted in baptism, and that conversion was the confession of sins to the priest, and the promise of amendment; and further, that by taking the holy sacrament I should be finally saved.

I was in an agreeable situation in my native country, and there was no need for my emigration; but suddenly the thought of going to America struck my mind. I am fully satisfied now, that I was led here by the invisible hand of that God who had saved me three times from evident danger of losing my natural life, and who has recently put me in possession of the highest good.

About two years ago I heard that there was an infidel preacher in our city, (St. Louis,) by the name of Jacoby. Curiosity induced me to go and hear him; but to my great astonishment, I found he preached the Gospel more plainly and forcibly than I had ever before heard it in all my life. From that time I went regularly to his church. I also attended camp meeting and love feasts, and began to pray with my family; but I still refused to kneel down in the church, and confess myself a sinner before the world: self-righteousness, pride, and the fear of the world, had the mastery.

On the evening of the 16th of April, I attended a prayer meeting in brother Jacoby's house, and prayed earnestly on my knees to my Savior, that he would forgive my sins. In that hour I heard him say, "Arise, my son; thy sins are all forgiven: sin no more!" The last words, "*sin no more*," are deeply engraven on my heart. I shall not forget them as long as I live. As for me and my house, we are firmly resolved to serve God, according to his holy will, until our latest breath.

I now experience that kind of peace which our Savior gave to his disciples. Surely the world, with all its pomp, wealth, and pleasure, cannot give such peace. How transitory and empty is all that the world bestows! But to have peace with God, and to walk in his ways, makes even this earth a paradise, and is, moreover, the sure pledge of perfect and everlasting bliss beyond the grave.

My only prayer is, that God may grant me at all times his divine strength and grace, so that I may preserve this heavenly peace in my heart; and that I may endure all the storms of life, and patiently bear and finally overcome the hardest temptations and persecutions.

From my own experience I can say, that it is not hard for a truly converted man to go through the severest trials, upheld by the power of God. O how joyful do I feel, when I look up to my Savior, knowing that I am reconciled to my God!—that he is my leader and protector in all my ways, and that not a hair falls from my head without his will. The Lord is my shepherd. I have no want. I am determined to watch, and pray, and fight, until my life's end, and then I shall surely receive a crown of life.

Brother J. Hauck's Experience.—I was brought up in the Roman Catholic Church. My mother was pious, according to the light and information she had. She early taught us to pray, and prayed herself, every evening a rosary to the five wounds, the Litany of the Virgin Mary,* from thirty to forty Pater Nos-

* As many Protestants do not know what is meant by the Litany of the Catholic Church, we will insert one to the Virgin Mary. It shows the superstition of the Roman Catholic Church:

"We fly to thy patronage, O holy Mother of God! despise not our petitions in our necessities, but deliver us from all our dangers, O ever glorious and blessed Virgin!

Lord! have mercy on us.

Christ! have mercy on us.

Lord! have mercy on us.

Christ! hear us: Christ! graciously hear us.

God the Father of heaven! *Have mercy on us.*

God the Son, Redeemer of the world! *Have mercy on us.*

ters, and Ave Maria to the honor of the saints, and for the poor souls in purgatory.

From a child, I had an inquiring mind, and was always fond of reading books of various kinds. In a visit to a Protestant neighbor, I took up his Bible and commenced reading. Among the first things I got my eyes upon was a description of the character and qualifications of a bishop, as given by St. Paul. I was much interested in this book, got the loan of it, took it home, and read it through. I was then brought to reflection, and concluded if the Bible was right, our Church was wrong. I was now thrown into some embarrassment, as my eyes

God the Holy Ghost! *Have mercy on us.*

Holy Trinity, one God! *Have mercy on us.*

Holy Mary!

Holy Mother of God!

Holy virgin of virgins!

Mother of Christ!

Mother of Divine grace!

Mother most pure!

Mother most chaste!

Mother undefiled!

Mother unviolated!

Mother most amiable!

Mother most admirable!

Mother of our Creator!

Mother of our Redeemer!

Virgin most prudent!

Virgin most venerable!

Virgin most renowned!

Virgin most powerful!

Virgin most merciful!

Virgin most faithful!

Mirror of justice!

Seat of wisdom!

Cause of our joy!

Spiritual vessel!

Vessel of honor!

Vessel of singular devotion!

Mystical rose!

Tower of David!

Pray for us.

were but partially opened. I continued to read the Bible about a year, and finally thought it might be wrong, as it was a Protestant Bible. The owner wishing to have it again, I returned it.

I now commenced reading historical works. As religious books were scarce with us, of course, I had but little access to them. I finally went to B. to get some religious books. I there obtained the loan of a Catholic Bible, which consisted of fourteen volumes. I read it entirely through. This Bible was full of notes and explanations, in favor of the Roman Catholic religion. I was now again confirmed in my Catholicism. I had been fond of amuse-

Tower of ivory!
House of gold!
Ark of the covenant!
Gate of heaven!
Morning star!
Health of the weak!
Refuge of sinners!
Comforter of the afflicted!
Help of Christians!
Queen of angels!
Queen of patriarchs!
Queen of prophets!
Queen of apostles!
Queen of martyrs!
Queen of confessors!
Queen of virgins!
Queen of all saints!

Pray for us.

Lamb of God, who takest away the sins of the world! *Spare us, O Lord!*

Lamb of God, who takest away the sins of the world! *Graciously hear us, O Lord!*

Lamb of God, who takest away the sins of the world! *Have mercy on us!*

Christ! hear us. *Christ! graciously hear us.*

Lord! have mercy on us. *Christ! have mercy on us.* Lord! have mercy on us.

V. Pray for us, O holy Mother of God!

R. That we may be made worthy of the promises of Christ."

ment; and I frequented those places in which worldly-minded men seek for happiness. After having read this Bible, and meditated much on my future state, I became more retiring in my disposition, and had a wish to be associated with pious people.

One day I was permitted to see a letter from America, which had been sent to the pastor. In it I read of the liberties which were enjoyed by the people. This awakened in me a desire to go to America.

At this time I was leading, according to the rules of our Church, a strict life. I kept myself from all outbreking sins; and finally got so far that I thought I had nothing more to confess but the follies of my youth. On doing this, the priest told me I could now do all through the instrumentality of alms-giving. I consequently kept a constant supply of change in my pocket so as to embrace every possible opportunity of giving something away, for I believed that by this means my time in purgatory would be shortened.

After I had resolved to go to America, I gave away a great part of my goods; as I was afraid that I might die on my way, and might go to purgatory without having given sufficient alms. In going to America, we had a very prosperous voyage. We had, however, a very provoking, contrary friend on board, who, notwithstanding all my Catholic piety, made me swear much during the voyage. Much as I had paid, and was still willing to pay, in order to free my

soul from purgatory, I was not afraid to swear profanely !

On the 12th of June, 1841, I landed at New Orleans, with my wife and one child. Here I was, a stranger—a stranger among strangers, and knew not what direction to take. My wife and child sat down on the bank of the river; and after we had had some consultation, we concluded to start for Cincinnati. We arrived there on the 27th of June, 1841. I now laid my plans to accumulate wealth, but in consequence of family affliction, they were thwarted. I was still a constant attendant at church, and went regularly to confession, and did all in my power to aid in building the new German church. In the performance of all this, however, I had no peace of mind. My conscience was disquieted.

I heard that the Methodists were also building a German church in Cincinnati. I went one evening to see it, a friend going along with me. When we arrived at the spot, the hands were at work, and the preacher was among them. My friend pointed him out to me. I felt some anxiety to know what these German Methodists would yet come to.

One day a Methodist, by the name of L. R., came into my house, and seeing the German Catholic paper, entitled, "The Friend of Truth," laying on the shelf, he asked me if I also read that misnomer; for he declared it was the friend of lies. This affronted me; for I thought every thing published in the Catholic

paper was true. Before leaving me, he asked if I had a Bible. I told him I had a Catholic Testament. This individual repeated his visits to my house, and related to me his own experience. He stated that he himself had been a Roman Catholic. This produced a powerful impression on my mind. I commenced going to the Methodist meetings, and became awakened. I attended mass every morning, and at night went to the Methodist prayer meeting. I became convinced that I must be converted; but thought I could be converted and remain in the Roman Catholic Church. My wife now became dissatisfied, and wished to return to Germany. I told her that we would pray earnestly to God that he would open our eyes, and teach us the right way of salvation.

One day a young woman, named Mary, belonging to the German Methodist Church, visited my wife, and talked to her about the salvation of her soul, and prayed with her. This made a deep impression on her mind. Mary's prayer, pious conversation, and zeal for the salvation of souls, together with her youth, so affected my wife, that her mind became much changed. At night, when I went home, she told me what had passed. I asked her if she now began to believe that the Methodists were right? She said she did. We wept together, knelt down, and tried to pray; but I could not pray from the heart. I felt that I was a lost sinner. I called on God to help me, and found some liberty in my prayer. I continued half

the night on my knees, under great excitement and fear.

One night, soon afterward, my wife obtained peace while at prayer, and then exclaimed, "Now I know what it is to have the pardon of sins." She could then pray from the heart, and could praise God with tears of joy. She said to me, "See that you follow my example." I went on, however, in my distress for some months. It appeared as if I could not fully give myself up to be saved by grace. The principal difficulty was, that, in my prayers, I always called upon the saints, and the Virgin Mary too, and expected help from them. One Sabbath, when I went to the church, hungry for the word of life, the priest took up nearly all the time in talking about money matters, selling lots, &c. Although I had but a few days previously rented my pew in the new church, I resolved to attend the Methodist meetings more regularly; and soon afterward I joined the society.

I heard of a quarterly meeting at Lawrenceburg, and attended it. I there found a degree of peace to my soul, but was not fully satisfied with the evidence of my acceptance with God. I continued to use the means of grace; and one day, during our protracted meeting in Cincinnati, in the winter of 1843, while praying with the mourners, I felt such joy as I had never felt before. All my doubts were gone. I seemed to be loosed from the world. Jesus

was my high priest, and I was reconciled to God through him.

But now a spirit of persecution began to manifest itself. Those who had been my warmest friends became my bitterest enemies. One day I went to the house of an old friend, and soon had a crowd around me. Some told me I was too bad for hell or the devil; and even my old friend told me that I must get out of his house. I felt calm, putting my trust in God. It made me happy to be counted worthy to suffer reproach for his name's sake. To enumerate all my persecutions, and all the threatenings of my enemies, and all their attempts to get me into their power for the purpose of abusing me, would be tedious.

I thank God, that in some instances he has given me the victory over my foes. On one occasion I went into a house, and the inmates soon told me I had fallen from the faith. I asked them for a Bible, but they had none. I then told them my experience, and left them all in tears. Before leaving, some of them confessed if what I said was true, I was far from falling from the faith. On another occasion, an old man of seventy years told me, it would be no wonder if he should stab me for having joined such people as the Methodists. His old lady also stated, that it would not be strange if children on the street should cast mud at me. I let them rage on till they were done, and then related my experience to them. They both became calm, and before I left them were in

tears. The old man came to me the next day, and confessed his astonishment that I did not get angry at him, and appeared quite changed toward me. I know, indeed, that I have incurred the displeasure of my former friends; for wherever I go, I am exposed to their scorn and ridicule. One of my neighbors, whose pew was near mine in the German Catholic church, spat in my face soon after I had left them, for having, as he said, disgraced the holy Catholic Church. I thank God that I have been enabled to bear all my persecutions with patience, and I believe that he will give me grace to remain steadfast unto the end.

Since my conversion I have visited many of the Catholics. My sphere of operations has not, indeed, been confined to Cincinnati. Being employed by the American Tract Society to distribute tracts and books among the destitute, I have gone through a considerable part of the state of Indiana. It is impossible for any one to conceive of the superstitious attachment of the people to the priesthood, unless he has witnessed it himself. They will give nearly every thing they can raise by hard labor, for the support of the priests. I hope and pray to God that many more of them may be brought to a saving knowledge of the truth.

I have good reason to believe that numbers of my countrymen will yet renounce their superstitions, and come to the light of the Gospel. Since I have been engaged as tract distributor, I have seen much to encourage me.

One day, in going to visit a family, I was told, before I got there, not to go into the house, for the head of the family was a very bad man, and might only abuse me. I stated to my informant that I would go if the devil himself was there, and would talk with him, if he could speak German. I went in, and prayed with the man; also gave him Baxter's Call, and left him in tears. On another occasion I visited a Catholic family, and prayed with them. The head of the family prayed every word after me. I believe he is sincere, and does the best he can, according to the light he has.

I am willing to follow the openings of Providence, and give myself wholly to God and the Church. My highest aim is, to be an humble instrument in doing something for the good of my fellow men, and the promotion of the cause of religion. No earthly remuneration could induce me to leave my family in order to engage as tract distributor. Blessed be God, I feel happy in the change I have experienced, and have an anxiety that all the world should come to a saving knowledge of the truth.

Christian Brokmeir's Experience.—I came to America on the 20th of July, 1839. During my travels through the eastern cities, I heard occasionally of the Methodists; but as they were all English I did not attend any of their meetings. I was born and brought up a Roman Catholic; and, of course, was strongly prejudiced in favor of the religion of my ancestors. When I came to Wheeling, Va., I met

an old acquaintance, with whom I came over the ocean. According to the custom of my country, I thought I would treat him with something to drink, and brought him a pint of whisky, but he would not touch it. I did not know at that time that he was a Methodist. I then wished him to play for me; but he refused, and said it was not for the glory of God to play, as we had been in the habit of doing. He then exhorted me to repentance, and took me to some of his Methodist brethren. I was very fond of talking about worldly matters, and did not like to hear them converse so much about religion. They were, however, very kind to me. I was, by trade, a tailor, and my friend got work for me. It so happened, that the family for whom I worked were pious. I went with them to church; and soon after we had entered, they commenced singing,

“How tedious and tasteless the hours,” &c.

Their singing was very good, and struck me very forcibly. From their appearance, I thought they certainly must be good people. I was much astonished, however, to see no crucifixes in the church, as I had always been accustomed to see them there in the old country. Every thing appeared strange to me. After singing, brother Swahlen, their preacher, commenced praying. One woman appeared to be deeply affected under the prayer. I could not tell what it meant, and therefore kept peeping under my arm, to see what was going on. After prayer, brother Swahlen began his sermon.

He observed that we must repent, and that no one could obtain pardon without repentance. He also remarked that the Pope could not pardon sins. I at first got offended at him; but he continued earnestly to offer the Savior to lost sinners, and said if our sins were red as blood, Christ could make them white as snow. I became deeply affected, and felt a strange sensation running all through me. My heart was now very tender, notwithstanding I had been angry at the commencement. Subsequently I attended prayer meeting; and commenced searching the Scriptures. I soon saw that I must be converted. I was, also, blessed with the privilege of reading the Christian Apologist. This helped me very much. My heart was heavy, and I was sorely tempted by the enemy. Sometimes I feared if I left the Roman Catholic Church, I should be guilty of perjury, as I had an idea that I was sworn to abide in that Church. The brethren told me to pray over the matter, and God would make my way plain before me. I was three weeks in a deep mental conflict. I had no rest all this time.

I went back to the Roman Catholic church, and thought I would seek religion there; and strange as it first appeared to see a church without pictures and images, it now appeared still more strange to see them in the church. I thought too on the solemn command, "Thou shalt not make unto thee any graven image," &c. During mass, I prayed earnestly to God

that he would teach me the right way; and in the midst of the service, while we were kneeling, I looked at the altar, and thought all was not right. Christ had once been offered for the sins of the world; and yet the Catholics, in the mass, profess to offer him again, and say that the bread and wine are changed into his real body and blood. While some gazed at the altar, I turned my face to the wall, and continued praying to God, all the while having the impression that I ought to go amongst praying people. On the same day, it was published there would be German preaching at night. I went again, and the priest stated that all who were not Roman Catholics would not be saved, and loudly condemned Luther, Calvin, and the other reformers; adding, that they had all gone to hell. After meeting, some of them asked me if I did not now believe that the Roman Catholic was the only true Church. I replied that I began to see and feel that I must read the Bible for myself; and from that time I continued faithfully to peruse and believe it.

On the following Sabbath I took a walk, and was very much struck with finding none of the praying people in the taverns. This convinced me still more that there was a reality in religion. I got among some wicked people, and they offered me something to drink. I refused, however, to take it; because, in a sermon, I had heard brother Swahlen declare, that with one glass of whisky a man might quench the operations of the Spirit of God.

I was now ashamed to go to the Methodist church again, as I had become so deeply affected when I was there before, and then had gone back to the Catholic Church again. However, when my friend went, one Sabbath evening, I followed. As I went, I looked at the moon and stars, and was deeply impressed with the power and omnipresence of God, and the thoughts of eternity. While I was several hundred yards from the church, I heard the preacher's voice. I thought I would go near, and keep myself concealed. I went behind the house, looked in at the window, and heard every word the preacher said. His words came with power to my heart, and I again felt that if I did not sincerely repent, I should be lost for ever. After preaching, brother S. invited the mourners, and several went forward, much affected. They commenced praying, and every time they said amen at the close of a prayer, I started and ran, thinking the meeting was out, and fearing that they, in retiring, would see me. When meeting terminated I hurried home, so as to get there before my friend, in order that he might not suspect me. My heart, however, was deeply affected; and on the following Thursday evening, I took courage and went to the prayer meeting, and told the Methodists I was now willing to go with them.

About four weeks after this, I heard of a two days' meeting on the Monroe mission, about twenty miles from Wheeling. I left my work when the time arrived, and went with a deter-

mination not to return until I was converted. The meeting was protracted, and the brethren prayed with me every night for nearly one week. They were much engaged. Some of them had come seven and eight miles to meeting. In the day-time I went into the woods and prayed, and at night the brethren prayed for me at the altar. Through the whole week I could scarcely eat or sleep. On Sabbath afternoon, brother Koenecke preached a powerful sermon. I commenced praying as soon as he was done; many prayed with me, and I continued until I obtained peace to my soul. I, however, still felt doubts occasionally arising in my heart. On the following Wednesday evening, I attended prayer meeting again, when all my doubts and fears left me. I shall never forget that time. I could say, "The Lord hath done great things for me, whereof I am glad." I then went joyfully on my way back to Wheeling. All things were new to me. My heart was filled with joy, and I was anxious to tell my brethren in Wheeling what the Lord had done for me. The words of the apostle came forcibly to my mind, "Our conversation is in heaven," &c. I felt that my soul was lifted up to God, in heavenly meditation.

I now daily thank my Maker that he has led me from the darkness of Popery—the spiritual Babel, and from the slough of sin and iniquity. Bless the Lord, O my soul; and forget not all his benefits to all eternity! Amen.

Brother Leger Ritty's Experience.—I was brought up by Roman Catholic parents. They instructed me from a child, in the doctrines and usages of the Church to which they belonged, and I consequently became a firm believer in the tenets and ceremonies of what I then believed to be the only true Church in the world. From childhood I frequently had serious thoughts in reference to the salvation of my soul, but more especially when I was about nine years of age. I was deeply awakened, and brought to see the danger I was exposed to as a sinner. The thoughts of losing my soul were indescribably awful to me. About this time my parents died, and I was left an orphan. Having in these, the early years of my life, such serious impressions on my mind, I was often induced, as well as I knew how, to call upon God, that he would have mercy on me and forgive my sins, and save me from eternal death. Thus my juvenile years passed away, with much mental anxiety in reference to the future.

According to the laws and customs of my country, at a proper age I entered the army, and became a soldier. This was in the year 1819. I continued in the army eight years. Here I was introduced into a class of society who neither fear God nor regard his commandments; but on the contrary, give themselves up to all manner of wickedness. In this situation, those good impressions that had been made upon my mind in early life gradually left

me, until I, with my fellow soldiers, had given myself up to the vices of the day, and become a miserable drunkard.

In the year 1828 I emigrated to America, in order to seek a home in the new world; but unfortunately for me, I brought with me those habits of intemperance which I had contracted in the army. As some of my associates came with me, we commenced, as soon as we landed in Philadelphia, our course of drunkenness and revelry anew. I was naturally of a very strong and robust constitution, and, consequently, could endure much exposure to wet and cold; and could, also, drink much without being seriously injured by it. One of my associates, who had a feeble constitution, fell, in his attempts to follow me in my course of dissipation, a victim to his crimes, and ended his days in wretchedness; finding, not long after his arrival in America, a drunkard's grave.

This, however, did not check me. I remained a whole year in Philadelphia, continuing my course of drunkenness. Although I had thus given myself up to crime, and was bringing destruction upon myself, I was not left to go on without some monitions of conscience. I knew and felt that I was doing wrong; but as I had been taught to believe that in purgatory I should have to make up for my delinquencies in this life, of course its refining fires were my only ground of hope, and my only consolation in reference to the future. My convictions for sin, however, increased,

and my health failed. I wished to reform and be delivered from my iniquities, but knew not how to commence. I had never read the Bible, and did not know how to obtain deliverance from my bondage. My passions had the control over me, and I appeared to be hurried with the rapidity of a torrent in my career of misery, not having power to restrain myself.

On my health failing, I removed to Pittsburgh with a view of improving it. Here I laid sick for three years. After having tried every remedy prescribed by my physician, he gave me up as a hopeless case, and told my wife to give me what I wanted to eat and drink, while I did live, as I could not possibly live long.

In this condition the Spirit of God affected my heart, and I saw myself in a light in which I had never seen myself before—a great sinner in the sight of God, on the brink of eternity, without any preparation to meet my final Judge. I remained, however, so confirmed in the doctrines of the Roman Catholic Church, that I thought the reading of a great many masses for me might deliver me from my sins, and afford relief to my troubled mind. But as the priest in Pittsburgh charged me fifty cents for each mass he read for me, and as I was reduced to poverty by my drunkenness and protracted sickness, I could not raise the money to pay him for the number of masses I thought necessary. I had, however, in the meantime, a good opportunity to send to Germany to have mass

read for me there ; and as I could get it done much cheaper there, I of course readily embraced the opportunity. I wished to make my little means go as far as possible, and therefore sent on two different sums, the first time thirty francs, and the second time fourteen. The franc is a French coin, worth about twenty cents of our money. For this amount I got forty-four masses read, being more than twice as many as I could have had in Pittsburg for the same amount. I had also learned the prayers of the Church, and frequently said them over. But all this had not the desired effect. I found that the priest could not deliver me from my burden of guilt. I finally became so deeply awakened and sensible of my lost condition, that I sometimes feared the earth would open and receive me, with my load of sins upon me.

I now left off praying to the saints, and commenced praying from my heart to God, that he would have mercy upon me, and forgive my sins. During my three years' sickness, I was three months in this awakened condition. When my distress of mind became almost intolerable, I resolved to get a Bible, and see if I could not find something in it to comfort me. I consequently went to the priest, and told him that I must have a Bible, as I could live no longer in this way. He, however, refused to let me have one. I offered him \$10 for a copy, but still he refused ; and then, poor though I was, I offered him \$20 ; but he told me I could not

have one on any terms, stating that the Bible was not for the common people. I replied to him, that I must have a Bible, and that if he would not let me have a copy, I would go to the Protestants for one. He appeared angry at me, opened the door, and drove me out of the house; telling me to go to church every Sabbath, and he would preach the Gospel to me. I wanted to relate to him the sorrows of my heart, and tell him how bad I felt; but he would not hear me.

After I had left the priest, I had my fears that if I obtained a Protestant Bible, it might not be genuine; as I, from a child, had been made to believe that the Protestant Bible was an heretical book, and that it only deceived those who read it. I, however, finally concluded that my condition could not be made any worse by its perusal, and resolved to embrace the first opportunity to get one. God, in the order of his providence, soon caused me to succeed in my effort, which was in the following manner. One morning, as I was walking out, I met a woman with a Bible in her hand, which she had obtained from the American Bible Society. I asked her if she would sell it, to which she replied that she would. I then asked if it contained the whole of the word of God—the Old and New Testament? She said it was all perfect, excepting that Martin Luther's name had been torn out of the title-page: her husband would not suffer a book to be in his house with Luther's name in it. I did not object to it on

that account; for we had been taught to believe that Luther was an arch heretic—that he had deceived a great number of people, and was now chained in the bottom of hell for his wickedness. In fact, I was rather glad that his name had been torn out. After I had obtained the Bible, I went to seek for Christians among the German Protestants; thinking that all Protestants, who had the Bible, were good people. But in this I was much mistaken. I found that many of them cursed and swore as much as any of the Roman Catholic Germans, with whom I had previously been associated.

In 1833 I removed to Cincinnati, hoping to find some one who could comfort me; but no sooner had I landed, than I was met by some of my old Roman Catholic associates, and the first thing they offered me was a bottle of whiskey. I refused to drink. This made them angry, and they called me a Methodist. At this time I had not become acquainted with the Methodists, as it was before they had established missions among the Germans. About this period, Mr. H. came to Cincinnati, and professed to be a preacher sent of God to teach the right way of salvation. I went to hear him for some time, but soon found he was not the man he professed to be, and, therefore, forsook him. I, however, continued to read my Bible by day and by night; and went from house to house, among the Catholics, telling them that we all had been wrong, and that we must change our manner of living, or we should all

be lost. About five weeks after I came to the city, I was one day talking with a family on the subject of religion, and as I left the house, I felt the burden of my sins roll away; and, like the man that had been healed by Peter and John, I could leap for joy and praise God for his goodness and mercy to me. Thus, without a friend to instruct me in the path of salvation, God led me in a way I had not known, and delivered my feet from the horrible pit and the miry clay, and established my goings. I went from house to house, praising God, and telling what he had done for my soul. Some drove me out of their houses, and abused me much; yet this did not discourage me. I was exceedingly glad that I had been delivered from my superstition; for I had been brought up to believe that ours was the oldest, and, consequently, the only true Church in the world; and so strong were my prejudices, that I used to burn and destroy all the religious tracts that were given to me. But now, blessed be God, I felt that a great change had passed upon me. My blind eyes were opened, and I found the greatest delight in reading the holy Scriptures.

About three weeks after I found peace, I was impressed that it was my duty more publicly and extensively to labor in the Lord's vineyard. But I replied, "Lord, send another. I am not learned. I cannot instruct my fellow men." I disobeyed what I believed to be a call from God, and soon lost my peace of mind, which was followed by the most awful fears and pain-

ful forebodings of the future. I finally removed to the country, hoping to find some comfort for my soul in a more retired life ; but, instead of this, I only felt worse. I could neither eat, drink, nor sleep, with any satisfaction. I felt that I was lost, and that by my disobedience I had placed myself beyond the reach of God's mercy. I retained, however, a great anxiety for the salvation of my family ; for I thought if I went to destruction myself, I should be very sorry to have my family ruined with me. My distress of mind finally became so great, that I took to drinking again, in order to drown my sorrow. In the lapse of time, however, my mind became more calm : those tormenting fears, in a degree, left me ; and I again felt that I could take some interest in the cause of religion ; and could rejoice in witnessing the prosperity of Zion. I had, by this time, joined the Methodist Episcopal Church ; and, although I was in a good degree free from deep compunctions of soul, yet I had no peace in my heart. I made known my situation to a friend, a Methodist preacher, and asked his advice. He told me to go forward and do my duty. I immediately went to the house of a neighbor who was not religious, and commenced exhorting him to seek the salvation of his soul. From this time I began to feel better. That peace of mind which I had lost, returned, as I went on in the work of exhorting people, from house to house, to seek salvation.

Soon after this, I received a call from the

officers of the Tract Society, to engage in the distribution of tracts among the Germans. I agreed to undertake it three months, in order to make a trial; and then, if no good appeared to be done, I would give it up, and have nothing for my time. Accordingly, I commenced, and soon found that God gave me access to the hearts of my countrymen. Many became deeply affected, when I talked to them on the subject of religion, at their houses, and appeared to receive the tracts and books with glad hearts. These tokens for good, induced me to continue in this work. I have already seen some of my Catholic countrymen forsake their superstitions and seek salvation by faith in Christ. Many have received the Bible, and it is to be hoped that the fruits of these labors will be seen in days to come.

In conclusion, I would say to my English brethren, pray that God, in great mercy, may open the blind eyes of my countrymen, and bring them to a saving knowledge of the truth. I feel myself happy in the great change I have experienced. While I was in my former state, I was a poor miserable drunkard, and spent nearly all I made by my intemperance; my family often being left to suffer. But as soon as I sought God, and became sober, I had enough to make my family comfortable. I would, therefore, exhort all who are living as I lived, to turn to the Lord and seek salvation, and secure to themselves peace on earth and an everlasting inheritance in heaven. For god-

liness has the promise of the life that now is and of that which is to come.

Mr. George Rottenstein's Experience.—This experience was sent in a letter to a private friend, and afterward published in the *Christian Apologist*. The editor introduces it with the following explanatory remarks :

“Brother R. was, a short time ago, editor of a political paper in Philadelphia, and I exchanged with him, as with all other German editors. And although I did not receive his paper for a while, I continued to send him the *Apologist*, in hopes that it might be ‘bread cast upon the waters, which will be seen after many days.’ But the Lord did far more than my faint hope anticipated. He made it soon one of the means by which this stranger was aroused to turn his attention to religion. He left the tumultuous political theatre as a seeker of the kingdom of God, and was happily converted in a great revival of our Church, at Charlotte Court-House, Va., in which, he says, he was the hundredth convert. No sooner did he experience the love of Christ in his heart, than this love constrained him to tell his large circle of friends, through the columns of the *Apologist*, what the Lord had done for his soul. He is now a teacher at Randolph Macon College. May the Lord bless the warm appeal of our young brother, to the conviction of many of his countrymen! And will our brethren in the eastern cities, where there are thousands of unconverted Germans, by this witness from among them—

selves, not be convinced of the importance and necessity of patronizing *our German mission paper?* We had not one subscriber in the city of Philadelphia, when we sent the *Apolo-gist* as exchange for a political paper, and now we have but three copies circulating in that *great* city! Let me, in conclusion, remark, that brother R. is not a solitary instance of conversion from Roman Catholic superstition, or infidelity. In every class, in our missions, we hear some converts from Roman Catholicism, and some former Rationalists, testify that Christ has power on earth to forgive sin. At our late camp meeting, not less than eight Roman Catholics threw away their idolatrous beads, crosses, and charms, and learnt to worship God in spirit and in truth. And though it is but a few weeks since conference, we can say that the Lord has revived his work here, at Marietta, and Wheeling. Four persons have been converted here, one of whom was only one week from Germany; eighteen joined at Marietta; and fifteen at Wheeling; of whom the greater part obtained the remission of their sins. We have reason to say to the friends of our German missions, and to the patrons of the *Christian Apologist*, that their prayers for the Germans are heard in heaven, and their benevolence produces fruit unto eternal life. May they never cease to remember us, until among the German immigrants, victory is turning on the side of the Lord!"

TO MY FRIEND D.,—My intention in sending you this open letter, is to call, not only

your attention, but that of my many very dear friends, who are scattered through the United States, to their religious condition, which, in the nature of things, deserves their deepest reflection.

Brought up in the Romish Church, you know, that I have rejected, long ago, her idolatrous practices; that I could not believe the dogma, that all who live out of her pale, are lost; that the priests have the power and right, not only to remit, but even to retain sins. You know that it appeared ridiculous to me, when a priest, like a juggler, pretended to change the wafer into the true body and true blood of Christ, by the recital of a few Latin words. You know that I despised the frauds, which were practiced with images, in order to get money out of the pockets of a credulous populace. You know that it was loathsome to me, to hear the Pope proclaimed as the Vicar of God, and that I never believed his pretended infallibility.

But you know, also, that I pitied all other professors of religion, as weak-minded, misguided persons, and thought man could not fail of future happiness, if he only performed the moral duties toward his neighbor. But one reason of my despising the Romish Church and her pomp, with which she blinds the eyes of the credulous, as well as of my indifference toward the Protestant community, was this, that I could not find that influence of religion upon the social and civil life, which must be

considered as the test of true Christianity. In our fatherland, where religion depends upon, and is paid by, the state, and where we were not permitted to worship God according to our own conscience, the heart took no part in the divine service; all our religious exercises were cold, "like lava gathered at the foot of foreign volcanoes." The sum of our religious instruction was, "Fear God, and love the king!" You know, moreover, how many hypocritical and immoral ministers of the Gospel we met, who could not impart to us any reverence for the doctrines they taught. With such views of religion we came to America, the land of religious and political liberty.

In accordance with my religious feelings, I heard, at New York and Philadelphia, the discourses of the so called Rationalists; but I felt, that this too could have no favorable influence upon the morality of the citizens; think, for instance, only of that famous funeral address, at the grave of a German. I left the grave with the conviction, that "reason" cannot answer "that question which so often obtrudes itself on the worldling in his calmer hours, but from which he turns away again and again, until, on the last sick-bed of this life, it becomes the yell of vengeance for his squandered days, *For what am I born?*" I once heard the preacher of the Rationalistic society exclaim, "There is no God!" To be sure, he was intoxicated at the time; but we know that an intoxicated man tells all that is in his heart. It

was about that time, that I became more interested in religion, by reading the Christian Apologist and Fletcher's Works. But I remember well, how angry I often became, when I read so much about the total depravity of my heart. I tried in vain to comfort myself with the thought, that there are worse men than myself in the world. I moved, then, to Virginia, where I saw, at last, the practical influence of religion; where I discovered plainly the difference between professors of religion and unbelievers. I met with men who love their neighbor, who are afraid to tell the least untruth, who live in brotherly concord, and find all their happiness in the name of Jesus. I now became convinced that I must become a *Christian*, in order to become a *good man*. I read Wesley's sermon on Ephesians ii, 8, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God." I read this sermon over and over. I doubted, yet felt inclined to believe it, because I saw men happy in this belief. I consulted with some preachers; they all said to me, "Read the Bible, and pray!" But this answer did not satisfy me; yet I thought, if it is "*the gift of God*," I may pray to him, should my mind be ever so unfit and unprepared for it: and praise, glory, and thanksgiving be to the Lord! he heard my prayer, all my doubts are gone. I feel, for the first time, that I am a *Christian*!

The 17th of this month, I heard of a great revival at Charlotte Court-House. I went there

from a conviction that I should place myself within the reach of the means of conversion. The first sermon which I heard affected me in such a manner, that the tears burst from my eyes. I saw the penitents hastening in crowds to the altar. I heard their confessions, and could hardly refrain myself from following them. I asked the minister, if it was necessary to go to the altar: if it was not rather against Matthew vi, 5. He told me the outward form was not essential, but that a true penitent felt willing to humble himself. I read at home, Luke xviii, 11-13, in order to excuse my pride and false shame; but upon reflection I was compelled to confess to myself, that the open professions of the Pharisees procured for them worldly honors, while the publican cared for nothing but the salvation of his soul. I saw, that, unless I threw away all pride, I could not become a partaker of the grace of Christ.

Sabbath, the 20th of this month, I entered, tremblingly, the house of God, knelt down, and reviewed my whole past life. I felt, for the first time, through how many dangers my Maker had protected me, how thankful I ought to have been, and how criminally I had spent my time. The greatest obstacle which I had to overcome, was the hatred which I felt in my heart against the aristocrats of Europe. I thought of my brother, who had perished in the fortresses of Prussia. I thought of my second brother, who still suffers in an Austrian prison. I thought of my oppressed native

country. I could not find peace, and returned from the church without comfort. After I got home, I read the New Testament, and prayed the Lord's prayer. When I came to the petition, "Forgive us our trespasses, as we forgive those that trespass against us," I remembered Jesus on the cross, and heard his dying voice, "Lord, forgive them!" A sudden flash of light burst into my soul. In a moment I could embrace all my enemies; and feeling that the miraculous work of regeneration, by the Holy Ghost, was wrought in my heart, I exclaimed, "Glory to God in the highest, and peace on earth!"

My dear bosom friend, with anxiety I entreat you, "Learn to know thyself!" You believe in a God, a future world, and its rewards. If there are future rewards, there must be also future punishments: if the reward is eternal bliss in heaven, the loss of this eternal bliss must be eternal misery in hell. Is it not then of the highest importance to know in what way we can obtain the great reward? You say, "Fulfill your moral duties." But, my friend, look within and inquire, how much wrong you have done; and examine the motives of your good works, and you will shudder. Answer me but one question: Would the laws of the country not condemn a person who stole, though he may not be a murderer; nay, though he may have saved many lives? Can your giving alms to somebody justify you for slandering another? You cannot be saved but by the grace of our

Lord Jesus Christ. Do not think it foolishness; you cannot know what we receive by believing in the pardoning mercy of God, except you have been thoroughly convicted of sin. I therefore repeat my entreaties, take the first step, learn to know thyself, and you will assuredly meet Jesus full of grace and truth. He died for all—for *thee*—and opened a way of salvation by his precious blood. Hoping to hear from you soon, I remain your friend.

CHAPTER XIII.

OTTERBEIN AND OTHER METHODISTIC GERMANS.

AMONG the Germans who immigrated to the United States during the former part of the eighteenth century, there were several men of great excellency. After the Methodists had become numerous, they were more or less connected with them; if not in Church organization, they were in Church fellowship, labors and spirit. Had they become organized as a German part of the Methodist Episcopal Church, much more good would have resulted from their labors. The following account of them was published in the Methodist Magazine, Vol. VI, pp. 22, 249, and re-published in Bangs' History of the Methodist Episcopal Church, Vol. II, pp. 365-376. It was furnished at the request of Bishop Asbury, sometime before his

death, by his friend, F. Hollingsworth, who transcribed the Bishop's Journal, and prepared it for the press :

“Jacob Boehm, the great-grandfather of one of the distinguished subjects of the following *notices*, was of a respectable family in Switzerland ; and, as is presumed, a member of the German Presbyterian Church. His son Jacob was put to a trade ; and after faithfully serving out his time, he, according to the custom of his country, set out upon his three years' travels. In his wanderings through Germany he fell in with the *Pietists* ; a people in their faith, discipline, and worship, resembling, in a good degree, the Methodists, but more closely the societies and congregations formed by William Otterbein and Martin Boehm. Upon our traveler's return to the parental roof, he talked in a style that neither his father nor the parson could comprehend ; they were *natural men*, and understood not the things of God. His evangelical conversation, mingled, most probably, with reproof of the vices and pharisaism of the day, brought, by necessary consequence, persecution upon him ; and he was sent, guarded by an elder brother, to prison. He escaped, however, from his confinement, and sought a refuge in Germany, where he remained, having settled near the Rhine. He shortly after attached himself to the Menonists, became an honored elder in that Church, and, we trust, died in the Lord. His son Jacob, the third, was also a member in the Menonist Church. He gave an

example of sobriety, temperance, and industry to his children and neighborhood before and after his immigration to Pennsylvania, in 1716 or '17; and was honored in both countries. As a professor of religion he lived up to the light he had; but it was under the ministry of his better instructed son, Martin Boehm, that he was blest with superior illumination. He died in peace at the family plantation, on Peca-way, Conestoga township, Lancaster county, Pennsylvania, aged eighty-seven years. The son of Jacob Boehm the third, Martin Boehm, of whom we desire to speak more particularly, was born in November, 1725. The labors and experience of his life, as a professor of religion and minister of Christ, may be pretty justly estimated by what we learn from himself, communicated in answer to certain questions propounded to him by his son Jacob, which we here transcribe:

‘*Question.* Father, when were you put into the ministry?

‘*Answer.* My ministerial labors began about the year 1756. Three years afterward, by nomination of the *lot*, I received full pastoral orders.

‘*Q.* What had been your religious experience at that time?

‘*A.* I was sincere and strict in the religious duties of prayer in my family, in the congregation, and in the closet. I lived and preached according to the light I had. I was a servant, and not a son; nor did I know any one at that

time who could claim the birth-right by adoption but Nancy Keagy, my mother's sister; she was a woman of great piety and singular devotion to God.

‘Q. By what means did you discover the nature and necessity of a real change of heart?

‘A. By deep meditation upon the doctrines which I myself preached of the fall of man, his sinful state, and utter helplessness, I discovered and felt the want of Christ within. About the year 1761, hearing of a great work of God in New Virginia, among the *New Lights*, as they were called, I resolved to find the truth more fully. I accordingly visited those parts, and saw many gracious souls who could give a rational and Scriptural account of their experience and acceptance with God; these assurances roused me to greater efforts to obtain the blessing. On my return, very large congregations assembled to hear the word, not only on the Sabbaths, but on week days also. My zeal displeased some of my brethren in the ministry; but my heart was enlarged, and I had an earnest travail of soul to extend the knowledge of salvation to Jew and Gentile. I enlarged the sphere of my labors as much as my situation in life would permit.

‘Q. Were your labors owned of the Lord in the awakening and conversion of souls?

‘A. Yes: many were brought to the knowledge of the truth. But it was a *strange work*; and some of the Menonist meeting-houses were closed against me. Nevertheless, I was receiv-

ed in other places. I now preached the Gospel spiritually and powerfully. Some years afterward I was excommunicated from the Menonist Church on a charge, truly enough advanced, of holding fellowship with other societies of a different language. I had invited the Menonites to my house, and they soon formed the society in the neighborhood which exists to this day: my beloved wife Eve, my children, and my cousin Keagy's family, were among the first of its members. For myself, I felt my heart more greatly enlarged toward all religious persons, and to all denominations of Christians. Upward of thirty years ago I became acquainted with my greatly beloved brother, William Otterbein, and several other ministers, who about this time had been ejected from their Churches, as I had been from mine, because of their zeal, which was looked upon as an irregularity. We held many and large meetings in Pennsylvania, Maryland, and New Virginia, which generally lasted three days: at these meetings hundreds were made the subjects of penitence and pardon. Being convinced of the necessity of order and discipline in the Church of God, and having no wish to be at the head of a separate body, I advised serious persons to join the Methodists, whose doctrine, discipline, and zeal suited, as I thought, an unlearned, sincere, and simple-hearted people. Several of the ministers with whom I labored, continued to meet in a conference of the German United Brethren; but we

felt the difficulties arising from the want of that which the Methodists possessed. Age having overtaken me, with some of its accompanying infirmities, I could not travel as I had formerly done. In 1802 I enrolled my name on a Methodist class-book, and I have found great comfort in meeting with my brethren. I can truly say, my last days are my best days. My beloved Eve is traveling with me the same road Zion-ward; my children, and most of my grandchildren, are made the happy partakers of the same grace. I am, this 12th of April, 1811, in my eighty-sixth year. Through the boundless goodness of my God, I am still able to visit the sick, and occasionally, to preach in the neighborhood: to his name be all the glory in Christ Jesus!

“Martin Boehm died on the 23d of March, 1812. His death was thought to have been hastened by an imprudent change of dress. Bishop Asbury, in a sermon preached upon the occasion of the death of his long-known and long-loved friend, improved the opportunity by mentioning some further particulars of him, of his friends, and of the work of God in which he and they had labored. His observations are, with the alteration and substitution of a few sentences and words, as follows: ‘Martin Boehm had frequent and severe conflicts in his own mind, produced by the necessity he felt himself under of offending his Menonist brethren by the zeal and doctrines of his ministry: some he gained; but most of them opposed

him. He had difficulties also with his United Brethren. It was late in life that he joined the Methodists, to whom, long before, his wife and children had attached themselves: the head of the house had two societies to pass through to arrive at the Methodists, and his meek and quiet spirit kept him back. Honest and unsuspecting, he had not a strange face for strange people. He did not make the Gospel a charge to any one; his reward was souls and glory. His conversation was in heaven. Plain in dress and manners, when age had stamped its impress of reverence upon him, he filled the mind with the noble idea of a patriarch. At the head of a family, a father, a neighbor, a friend, a companion, there was one prominent feature of his character which distinguished him from most men: it was goodness; you *felt* that he was good. His mind was strong and well stored with the learning necessary for one whose aim is to preach Christ with apostolic zeal and simplicity. The virtue of hospitality was practiced by his family as a matter of course; and in following the impulse of their own generous natures, the members of his household obeyed the oft-repeated charge of their head to open his doors to the houseless, that the weary might be solaced and the hungry fed. And what a family was here presented to an observant visitor! Here was order, quiet, occupation. The father, if not absent on a journey of five hundred miles in cold, hunger, privations, and labor, proclaiming the glad tidings of salvation to his

dispersed German brethren, might, by his conduct under his own roof, explain to a careful looker-on the secret of a parent's success in rearing a family to the duties of piety, to the diligent and useful occupation of time, and to the uninterrupted exhibition of reflected and reciprocated love, esteem, and kindness in word and deed. If it is true, as is generally believed, that the mother does much toward forming the character of their children, it will be readily allowed that Martin Boehm had an able help-mate in his pious wife. The offspring of this noble pair have done them honor: the son Jacob, immediately upon his marriage, took on himself the management of the farm, that his excellent father might, "without carefulness," extend his labors more far and wide. A younger son, Henry, is a useful minister in the Methodist connection, having the advantage of being able to preach in English and German. We are willing to hope that the children of Martin Boehm, and his children's children to the third and fourth and latest generations, will have cause to thank God that his house, for fifty years, has been a house for the welcome reception of Gospel ministers, and one in which the worship of God has been uninterruptedly preserved and practiced! O ye children and grand-children! O, rising generation, who have so often heard the prayers of this man of God in the houses of your fathers! O, ye Germans, to whom he has long preached the word of truth, Martin Boehm being dead yet speaketh!

O hear his voice from the grave, exhorting you to repent, to believe, and to obey.'

“But our beloved brother, who has gone to his high reward, was not the only laborer in the vineyard. Will it be hazarding too much to say, that in Pennsylvania, Maryland, and Virginia, there were one hundred preachers and twenty thousand people in the communion of the United Brethren? Many of these faithful men have gone to glory; and many are yet alive to preach to congregated thousands. Pre-eminent among these is William Otterbein, who assisted in the ordination which set apart your speaker to the superintendency of the Methodist Episcopal Church. William Otterbein was regularly ordained to the ministry in the German Presbyterian Church. He is one of the best scholars and the greatest divines in America. Why then is he not where he began? He was irregular. Alas, for us! the zealous are necessarily so to those whose cry has been, *put me into the priests' office, that I may eat a morsel of bread*. Ostervald has observed, “Hell is paved with the skulls of unfaithful ministers.” Such was not Boehm. Such is not Otterbein; and now, his sun of life is setting in brightness: behold the saint of God leaning upon his staff, waiting for the chariots of Israel!

“I pause here to indulge in reflections upon the past. Why was the German reformation in the middle states, that sprang up with Boehm, Otterbein, and their helpers, not more

perfect? Was money, was labor made a consideration with these primitive men? No; they wanted not the one, and heeded not the other. They all had had Church membership, as Presbyterians, Lutherans, Moravians, Dunkers, Menonists. The spiritual men of these societies generally united with the reformers; but they brought along with them the formalities, superstitions, and peculiar opinions of religious education. There was no master-spirit to rise up, and organize, and lead them. Some of the ministers located, and only added to their charge, partial traveling labors; and all were independent. It remains to be proved, whether a reformation, in any country, or under any circumstances, can be perpetuated without a well directed itinerancy. But these faithful men of God were not the less zealous in declaring the truth, because they failed to erect a Church government. This was wished for by many; and among the first, perhaps, to discover the necessity of discipline and order, was Benedict Swoape, of Pipe creek, Frederick county: he became Otterbein's prompter as early as 1772, and called upon him to translate the General Rules of the Methodists, and explain to their German brethren, wandering as sheep without a shepherd, their nature, design, and efficacy. Otterbein, one of the wisest and best of men, could only approve: when urged to put himself forward as a leader, his great modesty and diffidence of himself, forbade his acceptance of so high a trust. His jour-

neys, nevertheless, were long, his visits frequent, his labors constant; so that, after he came to Baltimore, he might be called a traveling preacher, until age and infirmities compelled him to be still. Surely I should not forget his helpers. I may mention once more Benedict Swoape: he removed to Kentucky, and preached until near his death, at eighty years of age. There was the brother-in-law of Otterbein, and his great friend, Doctor Hendel, a man of talents, lettered and pious, and a great preacher. Hendel was first stationed, as a German Presbyterian minister, in Tulpahocking and Lancaster, and his last labors were in Philadelphia, where, late in life, he fell a victim to the yellow fever of 1798. Wagner, a pupil of Otterbein's, was stationed in Little York, Pennsylvania, and permanently, thereafter, in Fredericktown, Maryland: he was, we have reason to hope, a good and useful servant of his Lord. Henry Widener, first a great sinner, and afterward a great saint, was a native of Switzerland; as is usual with his educated countrymen, he spoke in German and French with equal fluency. His preaching was acceptable and useful; he had for the companion of his itinerant labors, John Hagerty; and the Gospel of our Lord was preached by these men in German and English, to thousands between the north and south branches of the Potomac. Widener died in peace, near Baltimore. Hagerty is still with us. George Adam Gedding, a native of Germany, has been a most acceptable man in the

work: he still lives near Sharpesburg, in Maryland. Christian Newcomer, near Hagerstown, in Maryland, has labored and traveled many years. His heart's desire has always been to effect a union between his German brethren and the Methodists. Are there many that fear God who have passed by his house, and have not heard of or witnessed the piety and hospitality of these Newcomers? Worthy people!

“I will not forget Abraham Traxall, now in the west of Pennsylvania: a most acceptable preacher of method and energy. Henry and Christian Crumb, twin-brothers born, and twin-souls in zeal and experience: these were holy, good men, and members of both societies. John Hersay, formerly a Menonist; an Israelite: he is gone to rest. Abraham and Christian Hersay; occasional itinerants, good men; busy and zealous. David Snyder, possessing gifts to make himself useful. Neisch Wanger, a good man and good preacher. Most of these men were natives of Pennsylvania. May I name Leonard Harburgh, once famous, gifted, laborious, useful? He is now only a great mechanic, alas! The flame of German zeal has moved westward with immigration. In Ohio, we have Andrew Teller, and Benedem, men of God, intrusted with a weighty charge, subjecting them to great labors. But our German fathers have lost many of their spiritual children. Some have led away disciples after them, and established independent Churches;

some have returned whence they or their fathers came; and some have joined the Dutch Baptists. Our German reformers have left no journal or record, that I have seen or heard of, by which we might learn the extent of their labors; but from Tennessee, where the excellent Baker labored and died, through Virginia and Maryland, into Pennsylvania, as far eastward as Bucks and Berks counties, the effects of their ministry were happily seen and felt. We feel ourselves at liberty to believe that these German heralds of grace congregated one hundred thousand souls; that they have had twenty thousand in fellowship and communion, and one hundred zealous and acceptable preachers.

“The following paper was found, in the hand-writing of Bishop Asbury, and, as it is believed, of the Rev. Wm. Otterbein:

‘*To the Rev. William Otterbein.*

‘Sir,—Where were you born?

‘*Answer.* In Nassau, Dillenberg, in Germany.

‘*Question.* How many years had you lived in your native land?

‘*A.* Twenty-six years.

‘*Q.* How many years have you resided in America?

‘*A.* Sixty years, come next August.

‘*Q.* Where were you educated?

‘*A.* In Herborn, in an academy.

‘*Q.* What languages and sciences were you taught?

‘*A.* Latin, Greek, Hebrew, philosophy, and divinity.

‘*Q.* In what order were you set apart for the ministry?

‘*A.* The Presbyterian form and order.

‘*Q.* What ministers assisted in your ordination?

‘*A.* Shrim and Klinghoaffer.

‘*Q.* Where have you had charge of congregations in America?

‘*A.* First, in Lancaster; in Tulpahocking, in Fredericktown in Maryland, in Little York in Pennsylvania, and in Baltimore.

‘*Q.* In what parts of the United States have you frequently traveled through, in the prosecution of your ministerial labors?

‘*A.* In Maryland, Virginia, and Pennsylvania.

‘*Q.* How many years of your life, since you came to this country, were you in a great measure an itinerant?

‘*A.* The chief of the time, since my coming to this continent, but more largely since coming to Baltimore.

‘*Q.* By what means were you brought to the Gospel knowledge of God and our Savior?

‘*A.* By degrees was I brought to the knowledge of the truth while in Lancaster.

‘*Q.* Have you an unshaken confidence in God, through Christ, of your justification, sanctification, and sure hope of glorification?

‘*A.* The Lord has been good to me; and no doubt remains in my mind but he will be good;

and I can now praise him for the hope of a better life.

‘Q. Have you ever kept any account of the seals to your ministry?

‘A. None.

‘Q. Have you ever taken an account of the members in the societies of the United German Brethren?

‘A. Only what are in Baltimore.

‘Q. Have you taken any account of the brethren introduced into the ministry immediately by yourself, and sent out by you? Can you give the names of the living and the dead?

‘A. Henry Widener, Henry Becker, Simon Herre, in Virginia; these are gone to their reward. Newcomer can give the names of the living.

‘Q. What ministerial brethren, who have been your helpers, can you speak of with pleasure, and whose names are precious?

‘A. Guedick, Widener, Herre, Newcomer, and others.

‘Q. What is your mind concerning John Wesley, and the order of Methodists in America?

‘A. I think highly of John Wesley. I think well of the Methodists in America.

‘Q. What are your views of the present state of the Church of Christ in Europe and America, and of prophecy?

‘A. In continental Europe the Church has lost, in a great degree, the light of truth. In

England and America the light still shines. Prophecy is hastening to its accomplishment.

‘Q. Will you give any commandment concerning your bones, and the memoirs of your life? your children in Christ will not suffer you to die unnoticed.’

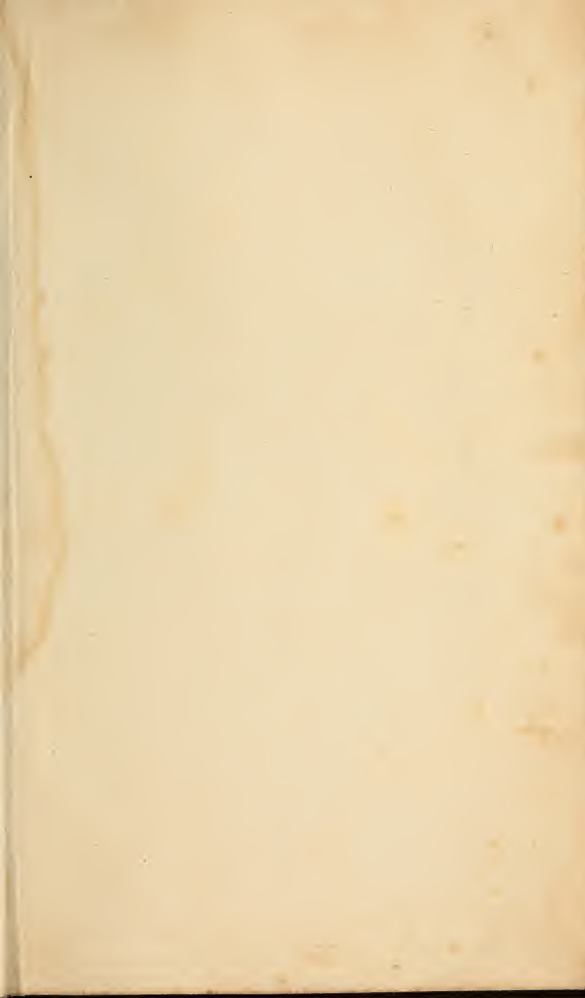
“No answer to this last question.”

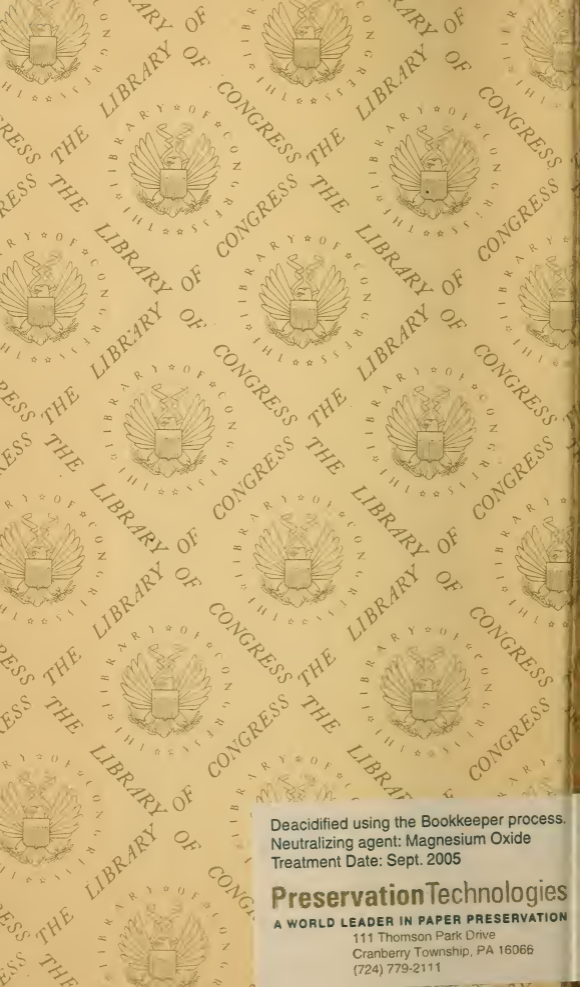
In his Journal, Bishop Asbury makes the following remarks respecting Mr. Otterbein:

“By request, I discoursed on the character of the angel of the Church of Philadelphia, in allusion to P. W. Otterbein—the holy, the great Otterbein—whose funeral discourse it was intended to be. Solemnity marked the silent meeting in the German Church, where were assembled the members of our conference and many of the clergy of the city. Forty years have I known the retiring modesty of this man of God—towering majestic above his fellows in learning, wisdom, and grace, yet seeking to be known only of God and the people of God. He had been sixty years a minister, fifty years a converted one.”

THE END.





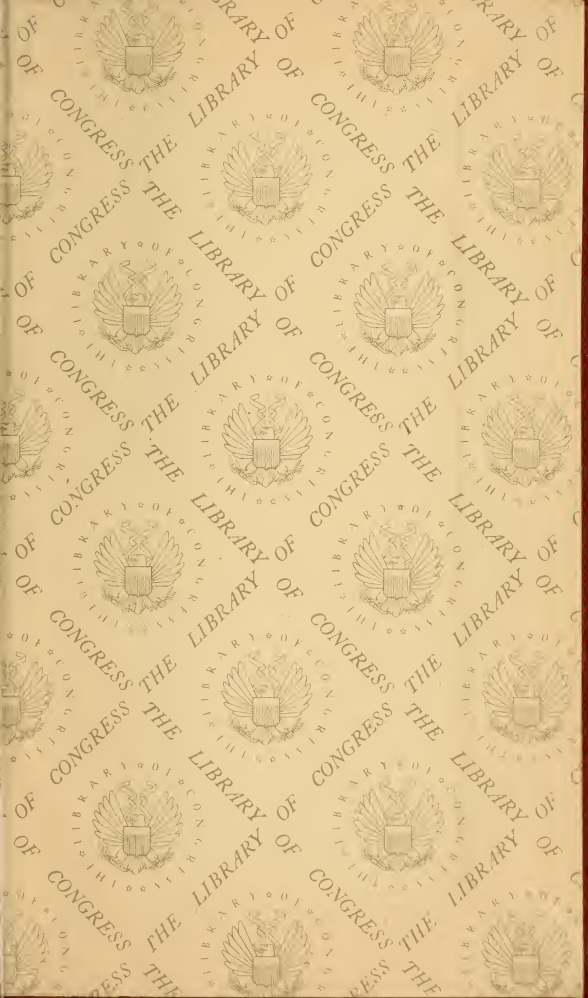


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